

THE CHRISTIAN CENTURY

HOPE.

Not in the tombs of bygone years
Live thou thy life,
Nor in the mists of sorrow's tears
Nurse thou thy grief.
The past was full of wrong, say you?
Make, then, to-day
As true as thou canst make it true,
Nor fret for aye.

Let not the wrongs the past years show
Enchain thy soul.
On to the heav'n thy heart would know,
Thy destined goal!
Forget the past; keep thou thine eyes
On Hope's fair star,
Which, when the blue fades from the skies,
Shines still afar.

—Thomas Curtis Clark.

Saint Louis, Missouri.

CHICAGO

The CHRISTIAN CENTURY COMPANY

358 Dearborn Street

The Christian Century

A CLEAN FAMILY NEWSPAPER OF
THE CHRISTIAN CHURCH
(Disciples of Christ.)

Published Weekly by

The Christian Century Co.
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second
Class Matter, February 28, 1902.

Subscriptions.

Subscription price, \$1.50. To ministers,
\$1.00. Foreign subscriptions \$1.00 extra.

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Monday of the week of publication.

THE ERLANGER, KENTUCKY MEETING.

I have just closed a meeting of six-
teen days' duration with the church at
Erlanger, Ky., resulting in forty-four ac-
cessions—thirty-one by profession of
faith and thirteen by letter or statement.
From the first service until the last, the
interest was noteworthy and the au-
diences frequently crowded the building
to overflowing.

It will be six years next November
since I held a meeting in the Erlanger
Town Hall, resulting in the organization
of a church, with forty-two members.
This zealous little band called me as
their minister and at once we set about
to raise funds for a building.

Fourteen months from the date of the
organization, the contract was let for an
\$8,000 edifice, to be erected on a valu-
able lot donated by the heirs of Milton
Graves, who was a life-long member of
the Christian Church, and with his wife
a splendid type of the pioneer Disciples
of Kentucky. The Erlanger Church con-
tains a beautiful memorial window for
these two worthy people, also one for
Capt. Harry Baker and another for John
E. Walton and Son.

Before the church was dedicated, I ac-
cepted a call to the ministry of the
Franklin Circle Church, Cleveland, Ohio,
and was prevented by illness from at-
tending the dedicatory service which
was in charge of F. M. Rains and wit-
nessed a great victory.

The Erlanger Church called as my suc-
cessor Louis B. Haskins, who was first
honored man in both the College of the
Bible and the College of Liberal Arts,
in Kentucky University. Brother Has-
kins began his ministry with enthusiasm.
Under his leadership the church was
dedicated with all money provided for;
the pledges running for five years in
some instances having been paid before

they were due. During the five and a
half years of its life, this church has
built and practically paid for its elegant
modern edifice, given nearly six hundred
dollars to Home, Foreign and State Mis-
sions, maintaining the while a flourishing
Sunday School, Ladies' Aid and other
organizations.

Luring this time, helpful and success-
ful meetings were held by John T.
Hawkins, Dr. M. G. Buckner and W. J.
Cocke, while the splendid ability and
saintly life of L. B. Haskins, the min-
ister, were spreading abroad an influ-
ence that made daily for righteousness.

Credit is also due the Kentucky State
Missions Board for financial help in
support of the minister and for hearty
co-operation with the church in all its
plans.

What a splendid record this is! What
an inspiration to other bands of scat-
tered Disciples to organize a church and
build a house of worship! I have never
known more zealous and loyal workers
anywhere that are among the members
of the Erlanger church. They are a
royal folk: they are the kind that consti-
tute the salt of the earth.

It was a mountain-top experience to
be with this church and minister for a
revival season. The courtesy of the
neighboring churches was fine to behold.
The Baptists adjourned their regular
evening service to meet with us; Pres-
byterians, Methodists, Episcopalians,
and even Catholics, attended these spe-
cial meetings. Last but by no means
least, delegations from our church in
Cincinnati, Ludlow, Latonia, Covington
and Florence, Kentucky, attended fre-
quently, thereby adding to the interest
of the revival.

Erlanger is but six miles from Cincin-
nati, on the Queen and Crescent road
and is destined to become a very popu-
lar suburban town, with a large popula-
tion, hence the importance of just such
a live, zealous congregation as we have
there.

Edgar D. Jones.

First Church, Bloomington, Ill.

PLAGUE IN INDIA.

The present epidemic of plague ap-
peared in India, first in Bombay, in 1896.
From Bombay it has spread throughout
all India, not only to the larger cities
and towns, but even to the smaller vil-
lages. The returns for the week ending
April 20, 1907, show 86,472 new cases and
the number of deaths, 75,472. This is
probably the highest death rate during
any week since the disease made its ap-
pearance in this country.

It is awful to think of so many people
dying in one week from this disease
alone. It would not be so serious if it
was but for one week, but when there is
a large mortality every week and this
has been going on for several years, the
matter assumes a grave aspect. Since
it appeared in Calcutta in 1898 there
have been 50,000 deaths in that city
alone from this one disease. To one not
acquainted with India and conditions
here it might seem that the government
is not taking adequate measures to stamp
it out. However, from its very appear-
ance in Bombay the government has put
forth a strenuous effort to prevent its
spread and to stop it but the ignorance
of the people and their resistance of any
effectual sanitary regulations, renders it
almost impossible to accomplish any-
thing. When plague regulations were in-

stituted in Bombay it resulted in riots.
The people were unwilling to observe
such strict rules so the government had
to modify them.

What is plague? Dr. Manson in his
book on "Tropical Diseases," says:
"Plague is a specific, inoculable and
otherwise communicable epidemic dis-
ease, common to man and many lower
animals. It is characterized by fever,
adenitis, a rapid course, a very high mor-
tality and the presence of a specific bac-
terium, "bacillus pestis," in the lymphat-
ic glands, viscera and blood. In a large
proportion of cases buboes form in the
groins, armpits or neck." There are
three forms of the disease, viz., the bu-
bonic in which the buboes are a promi-
nent symptom; the pneumonic, which
somewhat simulates pneumonia and in
which the bacilli are found in great num-
bers in the sputum, and the third form,
the septicemic, in which there is no
especial enlargement of the lymphatic
glands during life, but after death the
glands throughout the body are found en-
larged and also there are large numbers
of the bacilli in the blood.

The mortality varies in different epi-
demics. However, the usual death rate
may be anywhere from 60 to 95 per cent.
We had an epidemic of plague in Harda
three years ago and according to our
record 50 per cent of those we treated
were cured.

This disease seems to be the same as
occurred in A. D. 542, known as the
plague of Justinian. It commenced in
Egypt and spread to Europe and all over
the Roman Empire and lasting for 50 or
60 years, wrought the most frightful de-
vastation wherever it reached, depopulat-
ing towns and turning the country into a
desert. There was a widespread epi-
demic of plague in England in 1664 to
1679. It caused about 70,000 deaths in
London in 1664-5.

We are hoping that at no distant day
India may be freed from this terrible
disease.

C. C. Drummond.

Harda, C. P., India, May 3, 1907.

Wanted—A Servant.

Good servants are much in demand in
Washington as well as in other cities.
Mrs. R. had searched long and vainly
for a fairly good general servant, a col-
ored one, and at last in despair, she stop-
ped an elderly colored woman who look-
ed as if she might have been one of the
ante-bellum house servants, and there-
fore a reliable one, and made known her
wants.

"I want a girl who is trusty and a good
cook. I am willing to put out most of
our laundry work and to give fair
wages, but so far I haven't been able
to engage one," said Mrs. R. "Don't
you know of some one I can get?"

"Deed, no, lady, I don't," was the an-
swer.

"Oh, dear," sighed Mrs. R., "what shall
I do?"

"I dunno fuh shaw, lady, less'n you
does as I has to—hire a white woman."
—Lippincott's.

Never lose an opportunity of seeing
anything beautiful. Welcome it in every
fair face, every fair sky, every fair flow-
er, and thank Him for it who is the
fountain of all loveliness, and drink it
simply and earnestly with all your eyes;
it is a charmed draught, a cup of bless-
ing.—Charles Kingsley.

The Christian Century

Vol. XXIV.

CHICAGO, ILL., JUNE 13, 1907.

No. 24.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

SALT AND FIRE.

That is a strange statement of Jesus, "For every one shall be salted with fire." The explanation is equally strange: "Salt is good; but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another." It is difficult to perceive the connection between salt and fire, and especially between salt and peace. How can a man be salted with fire, what is this salt, and what has peace to do with it? The disciples had come upon a man in the act of casting out demons in the name of Jesus. Like their orthodox successors in all time coming they were shocked at proceedings so unauthorized and irregular. "He followeth not with us" was the crux of their charge of heresy against him. Jesus was displeased at their displeasure. They must not expect everyone to adopt all the forms of their worship or believe all the doctrines of their theology. They must not be bigots and sectarians. They must rejoice in good wherever they found it. The Spirit works sometimes among those that "follow not with us." The essential is that the Spirit be at work.

He calls this presence of the Spirit, this evidence and manifestation of His presence, salt. Salt is not used here primarily with reference to its preserving properties, but as a condiment, an ingredient in food to make it palatable, its flavoring quality is uppermost. Salt in this connection is that which gives flavor, and the salt which gives flavor to a man's life is the Holy Spirit, who is here called fire. "He shall baptize you in the Holy Spirit and in fire," said the Baptist. Jesus says similarly: "Every one shall be salted with fire." It is the salt of the Holy Spirit that makes the man, not his following with us. If the salt have lost its saltiness, if character loses its spiritual flavor, no outward conformity will salt it. And more than that it is not right for the disciples of the Lord to insist on conventional regularity and outward conformity. Salt does not give every article of food the same flavor. The Holy Spirit does not turn all men into a uniformity of life or of worship and service. We must recognize the Spirit under diversities of gifts and operations. The central point, however, seems to be the salting with fire. Salt and fire have at least one office in common, they purify. To salt with fire is to purify by means of fire. A man put salt into his cistern yesterday to purify and clarify the water. We put fire into a furnace to purify silver and gold by consuming the dross. Fire is both destructive and purifying. It destroys and purifies in order to preserve. There is the destruction by fire of what is bad in order to the purification and preservation of what is good. The office of the Holy Spirit in human redemption is to burn out the dross of sin from the soul, purifying the heart, that the Spirit may be preserved to life and peace eternal.

With these words of Christ before us we arrive at this general principle: Moral purification is a condition of preservation and of peace. The individual must be inwardly purified by the salting fire of the Holy Spirit in order that his life and soul may be preserved in peace. This proposition applies to communities and nations as well as to individuals. If a state or commonwealth is to be preserved from destruction it must be purified from corruption. Since the world began no civilization, no aggregation of men has stood the test of time that refused submission to the purifying fires of God. The Palestine Exploration Society has recently unearthed some interesting remains at Geza in the Holy Land. So far as the remains have been interpreted they tell of a civilization existing four thousand years ago, eight centuries before the Israelites took possession of the land. These had all passed away at the time of the coming of Israel, and their heathen successors in the person of other Canaanites occupied the country. The filthy Canaanites the Hebrews found in possession of the land had filled up the cup of their iniquity, as the Old Testament expresses it, they had become so incurably rotten, like the older nations before them, had gone so far beyond the possibility of moral purification, that God opened his hand and swept them off the face of the earth, off the map of human history. Their corruption was so great that purification was impossible and destruction was inevitable. It is God's plan that nations which cannot be purified by the truth and power of the Holy Spirit must be destroyed. Where are the ancient Babylonians, the Egyptians, the Assyrians, the Hittites, the Ammonites, the Canaanites, the Greeks and Romans? We dig up the history of these nations, but long centuries ago they went down in the maelstrom of their own hideous corruption, because moral purification, the necessary condition of national perpetuity, had become an impossibility.

Why have we not been able to include the Israelites in this list of defunct nations who sinned and died? Well, as a matter of fact, we can include ten of the twelve tribes in the category of dead nations on account of their sins. Why were the ten tribes plunged into heathen darkness and everlasting extinction, never more to behold the light of spiritual day, while the two tribes that went into the Babylonian exile, as a purifying ordeal, exist and thrive in the world to this hour? The lost ten tribes of northern Israel had gone so far in their absorption of heathen pollutions, their adoption of pagan idolatries, that they could not be redeemed and reformed by the purifying fires of God's providential discipline, and hence like the Babylonians, Egyptians, and all the rest, they were swept away, leaving another historical monument to the Lord's wrath against incurable corruption. The two tribes,

Benjamin and Judah, carried away for seventy years into the Babylonian captivity on account of their sins, and frequent lapses into idolatry, yielded to the purifying salting process of this awful experience, and were so completely cured that they never again worshipped an idol, or succumbed to heathen practices, and being thus purified by this fiery ordeal, have been preserved as a people to this day.

The application of the principle is easy. J. J. H.

COMMENT IN BRIEF.

The anti-opium movement in China is rapidly gaining in popularity. Every opium den in Peking has been closed, and if the British government would do its plain duty, re-enforcing the native press and public opinion, this great curse would soon be banished from the great empire.

* * *

A minister in Western New York, says the Congregationalist, whose congregation is divided into quarreling factions has resigned his office and hired himself out as a farm hand, in order, he says, that he may find peace. Even a farm may be a haven of refuge for one who has wearied preaching peace where there is no peace.

* * *

The breaking of the famine in China is good news for all the world. As always, American missionaries have done fine work in the distribution of relief funds and saving the lives of starving children. Our own men and women at the front have given service of which we may well be proud.

To know Christ immediately is to serve him well. But the reverse is likewise true—to know Christ intimately we must serve Him well.

For my small corner of the world—

Blue sea, blue sky and pale green sod,
And noble mountains glistening mistily—
I thank Thee, God!

For deeps where white syringa droops,
And dogwood blossoms shyly nod,
And the wild currant swings her crimson lamps—

I thank Thee, God!

For the sweet clover at my door,
Set all day long with golden bees;
The dewdrops linked along a blade of grass,
The bending trees;

The slender vine about my porch,
The meadow-lark at dawn that sings—
I thank Thee, God, that I have purest joy
In simple things!

—Ella Higginson.

This world is not a very fine place for a good many of the people in it. But I've made up my mind it sha'n't be the worse for me if I can help it.

Correspondence on the Religious Life

Why are not the people more interested in Revelations? Do you not think it a most vital book?

This question comes from one who has given his life to the study of the last book in our Bible. He has published much on the book and its author hoping thereby to stimulate interest. He doubtless feels somewhat disappointed over the results.

The questioner is a man of high ideals. His puritanism is refreshing. He wishes to get at the core of Christianity. He is impatient with outward formalism. He wishes to free Christianity from lifeless legalism. All this is well. I heartily appreciate his vision. He is in the apostolic succession.

But we do not agree as to the means by which this needed reformation is to be brought about.

He believes the desired reformation is to come through John and the study of Revelation. I do not think so. Revelation is itself too symbolic for the ordinary Protestant. Its detail is too much of a puzzle. I think the ethical reformation will come by getting back of Paul and John to the simple life of Christ. He is easier of comprehension than either of the great apostles.

Of course, I would not be understood as in any way minimizing either of these inspired writers. They represent in a sense a development of Christianity. But they have been over-emphasized. Rather, Jesus has been too much neglected, and the apostles have but borrowed light.

Christ is beautifully satisfying and grandly reformatory. He speaks to make men good.

The condition that called the Book of Revelation into existence does not now obtain. There is to-day no need to so cover up truth by pictures. This age wants truth in the plainest language. Which are our dominant sins to-day? Covetousness, bigotry, grafting which is nothing less than stealing, pharisaism, sensualism, etc.? How will we hit these hard enough to uproot them? By the figures of Revelation? No! Figures and symbols soften blows. The direct method of Christ will prove more effective.

Directness is always best, unless there be some reason for covering the meaning. Our age is particularly opposed to the long way around.

However, we ought to study every part of the Bible. I honor the student of ev-

George A. Campbell

ery portion of it. Nevertheless I think we err when we believe any book is the important key to the whole and become so absorbed in one as to lose sight of just balance and proportion.

Money and the Kingdom.

We hear a great deal about money in connection with the church. Nearly every mail brings solicitations for money from some church society. Does the on-going of the kingdom of God depend upon money?

No! Christ, who had no money, gave the kingdom a great set forward. Luther was poor. Wesley had nothing. Francis of Assissi, after he became a beggar, had most influence for good. John Knox did not solicit money to give his voice far carrying power. Like John the Baptist, he was a voice. The winds of God wafted his message to the ears of the world. In thinking of God's mighty men of history one sees that the spiritual is not dependent upon the material. If all contributions for missions should cease today the proclamation of the gospel would not be endangered. In the testing trials of empty treasuries the church would prove herself in the legitimate succession of the martyrs. Thousands would devote their personal belongings to send messengers of the cross. Many would take staff in hand and without scrip or trunk would go to the uttermost part of the earth. One "voice" is worth more to the kingdom than a \$100,000 cash. One martyr is worth more than a \$50,000 new church building.

One consecrated saint is worth more than a millionaire's lavish gifts. The church has fallen on an ill time when its roll of honor is simply made of those who lavish gifts. Money apart from self is of little good. It is difficult to make the atmosphere of a church radically different from that of the nation or the time. Ours is a money-seeking age. So when the church dreams of doing things for God she longs for money. Great sacrifice is not born of such dreams. Preachers live as well or better than the average church member. Missionaries are not taking any such risks nowadays as did Livingston and Moffatt and Carey and Judson. We preachers are usually anxious to know as to the salaries of other preachers. Christ preached without a salary. There is some truth in the position of the brethren whom we have been pleased to call "antis." There would be more truth in their position if it were support-

ed by greater enthusiasm and more sacrifice among themselves. The church waits not for more money, but for more men who not only hold to the doctrines of their master, but who as well do not ignore the emptying of himself.

Money is Useful.

But while there is ever danger of exalting money to too great a place there may also be danger of underestimating it. Money itself is the symbol of effort and zeal. It stands for the expenditure of self. It is gained through blood. He who cries against the church stressing the "mammon of unrighteousness" too much may be doing so because he wishes to hug it to his bosom.

He who says the church has become material because it is always asking for money may himself be losing his spirituality, and protests against the church asking for it because he wishes it undisturbed in his own pockets. The church would not cease to grow if it failed to receive any money into its treasuries, but Christians would lose their spirituality if they failed to give.

In giving money we give ourselves—that is, if the money has been secured as it always should be, by honest expenditure of self. Christ talked much about money. He knew its dangers and its power. The early disciples had no money, but they had fresh messages from God. The church to-day has money, but often lacks the divine message. Without the latter the former will not be given liberally.

If money represents ourselves we are woefully lacking in self-sacrifice. We are a great, rich people, but our gifts are not at all worthy of us. It is lamentable that our secretaries have to pull the money out of us. We will not serve God as we ought till we become hearty, anxious and spontaneous givers.

* * *

The book I commend this week is "The Psychology of Religious Belief," by James Bissett Pratt, published by the Macmillan Company.

Let our sentence for the week be one from St. Basil: "We only need to be willing, God is in advance."

Send all correspondence to Austin Sta., Chicago.

Your path of suffering will be less torturing if you lift your face to God.

Men's Bible Classes or Men's Clubs

H. H. Peters

One of the problems with which we are dealing to-day is, how to create a deeper and more vital interest on the part of the men in the affairs of the church. To this end Men's Clubs have been organized in many of our leading churches. These clubs have done much good work, but in many cases they have proven a failure. Of course this depends upon the church and the men who belong to the club. While such clubs may do much good work it seems to me there is a better way of accomplishing the same results. Personally, I believe that a Men's Bible Class in the Sunday school is far superior to a Men's Club.

First. A Bible class simplifies organization. We have too many brigades, clubs, societies, fraternities, organiza-

tions and departments. There is no evidence of life in the existence of ten or fifteen organizations hanging to the church like warts. Of course it sounds elaborate and looks big to have a list of societies with everybody in the church filling some office, but for genuine effectiveness too much machinery is a failure. What is the use to organize a new society or club when a Young Men's Bible Class can and will accomplish the same things that such a club could accomplish. It simplifies organization.

Second. With a Young Men's Bible Class you can always have a meeting for the transaction of business. My experience is that this is an almost impossibility with the club. Your class

meets once a week regularly. In five minutes you can transact business through the class which might take you a day or two through the club.

Third. In the class there is something definite to do. What is the work of the club? What is it supposed to do? Who can tell? Certainly not the members of the club. But the class meets regularly each week to study the Bible and to increase the Christian fellowship of the church. We have tried both in Dixon. Last fall we had a great banquet with at least a hundred present. We organized a Men's Club of 69 members. It is not at work now. We never killed it. It died in the triumphs of a living faith. The men are all here yet and are working hard but not through the agency of

(Continued on page 571.)

Systematic and Proportionate Giving

III. The Jewish Law and Christian Spirit

Wm. J. Lhamon

The Jewish law has for the Christian historical values, and possibly suggestive and illustrative ones, and that is all. Its enactments do not apply to the Christian. Its precepts and promises and penalties are not for him.

The Apostle John saw clearly the release of the Christian Jew from the law. He said, "The law was given by Moses, but grace and truth came by Jesus Christ."

The Apostle Paul treats the law as an interim merely between the promise to Abraham and the coming of Christ. "It was added because of transgression," he says, "till the promised seed should come." His great cardinal doctrine is that we are justified by faith and not by works of the law.

"Is the law of Moses a rule for Christians?" This is the precise putting of the question by Alexander Campbell in his renowned "Sermon on the Law." In a well-reasoned paragraph he answers it logically and negatively.

"Moses for a people, Christ for the world," cried Pascal. The law of Moses was not intended for, or ever imposed upon, a Gentile people. Many of its precepts are purely national, and its limitations are such as to forbid universal application.

The Mosaic law of tithing cannot, therefore, be construed as in any way applicable to Christians. If such application were attempted there would be the difficulty of reconstructing the law so as to know just what it meant. To appreciate this one has only to place side by side the following enactments: Numbers 18:21-32, Deut. 14:22-29, and Lev. 27:30-33. Some think there were three tithings; the first in favor of the Levites; the second for a feast to be enjoyed by the father and his family together with invited priests; the third every third year, to be stored up for the priests, widows, and the poor. Others

by a subjective construction of what the passages ought to mean rather than what they actually say force a harmony on the basis of a single tithing. At all events the law of Mosaic tithing rests in some obscurity, and for that reason also it cannot be applied to Christians.

But the spirit of it can be applied to systematic giving, and ought to be. Jewish tithing, like our own state and municipal taxing, brought a regular and abundant income for the support of the theocracy. The priests were not under the necessity of "eloquent pleading" and annual hat-passing to continue and enlarge the service. The sisters did not resort to weighing parties, and neck-tie parties, and fairs, and suppers, and rummage sales, to eke out the annual temple budget, or pay a remaining debt on the golden chandelier. The Hebrew worshiper nobly tithed his flocks and corn and oil, and carried this portion up to the temple, and his worship was sustained, and his altar beautified, and his God glorified.

The word systematic is the one to be emphasized. The Jewish tithing was a legal taxing, and in our modern free-church system we can do nothing toward enforcing it. But in voluntary ways, individually, as members of Christ's church, and lovers of it, we can resolve to give of our income systematically. Some may not be able to give a tenth. It should not be imposed on them. Some may be able to give a half, or the whole of their income; if so they should not stop at a tenth. A preacher who was receiving a salary of \$7,000 a year told me he tithed his income. Mentally I immediately set to figuring; \$700 he gave; \$6,300 he had left. He might have tithed that again, again, and again, and still had more than I, who on a salary of \$2,000 was trying to educate five children in a big city. It is just so in the

business world. There are business men who should not be expected to give a tenth. There are business men who should give all their income and much of their capital also to the cause of Christ. Side by side with the word systematic we should emphasize the word **relative**. Systematic giving and relative giving would bring an abundance into our Master's storehouse. So far as our records go the Savior said nothing about tithing except incidentally when rebuking the Pharisees for their hypocrisy in scrupulously portioning out a tenth of their "mint and anise and cummin," while refusing to do justice and love mercy. But relative giving he emphasized when he said of the widow, "She hath cast in more than they all."

For they all did cast in of their superfluity, but she of her want did cast in all that she had." His commendation of the widow is the more remarkable when we remember that those who were "giving of their superfluity" were giving the legal tenth. These ostentatious tithers of their superfluity received not one word of praise from the lips of our Lord. But he praised the widow who loved and gave, who loved greatly and gave grandly—not a tenth—but ALL.

And the same Approver will approve us if first we give ourselves, and thereafter all that we prayerfully, and conscientiously and lovingly can—less than a tithe if need be—more than a tithe if possible. All hail the Centennial tithers! But are there none among us, men and women of wealth, who can easily and joyously give a double tithe? And are there not some who can give a half of their income? And may there not be a few who can and should give all? Still as of old our Lord observes the treasury, and still as then he refuses to praise the tithers of their "superfluity." And still, surely, surely, he praises those who love greatly and give grandly.

Columbia, Mo.

The Descent of the Holy Spirit

Prof. Hiram Van Kirk

ly dogmatic, and can have no place in a strict historical work. Our task is merely to state the historical conditions of the experience in so far as our records justify. We must leave to systematic theology its higher evaluation.

Any historical study of the nature or psychological content of Jesus' mind must be traced out after the analogy of other phenomenal religious experiences in the Scriptures. It was like that of Moses at the Burning Bush (Ex. III 1-16); or of Isaiah in his Temple Vision (Is. VI 1-9); of Amos (Am. VII 14-15), Jeremiah (Jer. I 4-10), and Ezekiel (Ez. I 4—III 15), in their calls; of Peter on the house-top in Joppa (Acts X 9-16, 34-35), and of Paul on the Damascus Road (Acts XXVI 12-19, XXII 6-15, IX 3-18). Mark describes the event as purely personal: "He saw the heavens rent asunder, and the Spirit as a dove descending upon him; and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased."

(Mk. I. 10-11). We may infer that it was also subjective. Matthews' account is more impersonal; "The heavens were opened" without any reference to a particular witness, and the voice is put in the third person, "This is my beloved Son." In this account, only the Descent of the Spirit is personal. Luke gives the event the greatest objectivity; the heavens were opened and the voice was heard without consideration of the observers, while the Holy Spirit descended in a bodily form as a dove. Without doubt, Mark's is the most primitive account, and is to be taken as best expressive of the facts; while Matthews' and Luke's are to be understood as later interpretations of the same. These show an estimation of its importance. Yet at least John the Baptist must be numbered among the witnesses. To him the Descent of the Spirit had its especial significance (Jo. I 32-34). Thus we are probably justified in holding that the Descent of the Holy Spirit was a psychological miracle, that its observance was limited

The emergence of Jesus from the waters of baptism was the occasion of a theophany to his mind, viz., the Descent of the Holy Spirit. Jesus was prepared for it in the act of obedience and, as Luke adds (Lu. III 21), in the attitude of prayer. The response came immediately. As Mark puts it: "He saw the heavens rent asunder, and the Spirit as a dove descending upon him; and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased." (Mk. I 10-11—Mt. 16-17—Lu. III 21-22). This passage is one of the most difficult of interpretation in our gospels. At once a series of the most perplexing problems confronts us: What was the nature of this experience? What were its results in the consciousness of Jesus? A positive answer to any of these questions is baffled by the uniqueness of the personality of Jesus. Unless it be decided *a priori* that Jesus in no way transcended the ordinary human consciousness, the problem is more a dogmatic than a historical one. But such a decision would be pure-

to Jesus and the Baptist, and that the bystanders (if there were such—none of whom are mentioned) were wholly unaware of the events and their significance. However, there can be no historical reason for not giving the events complete objectivity.

The results of the experience are likewise uncertain. It is probable that this occasion was Jesus' call. It is not, however, so designated in our Gospels. We know so little of Jesus' previous history that we cannot affirm that he was unconscious of his mission before the Descent of the Holy Spirit. At any rate, this event marked a transition from Jesus' private to his public life. It was followed immediately by the Temptation, which seems to result from a new consciousness of his responsibility. Thus we may conclude that it was his call.

There are numerous cases of similar descents of the Spirit upon chosen ones in Israel (Num. XXIV 2, Ju. III 10, VI 34, XI 29, I Sam. X 6-10, XVI 13, I Ki. XVIII 12, Ez. XI 5, Is. LXI 1). In all these cases the recipient goes forth with a new sense of power and of a mission in the world. Jesus began his ministry with this consciousness. As he stated in the language of Isaiah (LXI 1), in his initial discourse, "The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are

bruised, To proclaim the acceptable year of the Lord" (Lu. IV 18-19).

Here enters the question of the content of the Call. Was it a call to a prophethood merely, or to the Messiahship, or to both? If the first is the correct alternative, then the call was analogous to the experience of Isaiah, Jeremiah, or John the Baptist (Lu. III 2). This was a common working of the Spirit in the Prophetic Age. But late Judaism expected also uncommon spiritual phenomena in the Messianic Day (Joel II 28-29, Ez. XXXVI 25-27, Is. XLIV 3, Mk. I 8, Acts II 16-21). The Spirit was to be the especial endowment of the Messiah (Is. XI 1-2). Besides this coincidence, the words of the heavenly voice—"Thou art my beloved Son; in thee I am well pleased"—recalls other key texts of the Messianic dogmatic of the times (Ps. II 7, Is. XLII 1). In fact, the reading of Luke III 22 in Codex D., and in other ancient texts, is an exact reproduction of Ps. II 7.

"Thou art my son,
To-day have I begotten thee."

Hence, there is no doubt that the early church understood the call to be to the Messiahship, and that a historical interpretation of the event will justify this conclusion. Its conjunction with the Temptation, which immediately follows, and whose points of trial are addressed to the Messianic consciousness, confirm

this judgment. Thus, at the Descent of the Spirit, Jesus must have recognized himself as the Mightier One of the Baptist's program, who should baptize in the Holy Spirit. Henceforth he reckoned these powers as at his disposal.

One question remains: Was this the occasion of Jesus' first knowledge of his Messiahship? It is not a question of importance. The conclusion that it was the first intimation of the Messiahship is based mainly on the variant reading, "To-day have I begotten thee." This interpretation was seized upon by early church heretics. (See Irenaeus, Book I, Chap. XXVI, Sec. 1, Chap. XXVII, Sec. 2; Tertullian, *Against Marcion*, Book I, Chap. XIX). But while the Baptism and Descent of the Holy Spirit are a turning point in Jesus' career, there is no warrant for the inference of such marked transformations in his nature or consciousness. It is quite likely that Jesus knew himself as the Messiah even before this time, and that this self-consciousness was the result of a gradual unfolding as with other personalities, and that there was a coming to himself in the seared solitudes of Nazareth. Thus he probably first appeared in the Gospel history in full knowledge of his especial dignity, yet in the Baptism experience that which was before general and indeterminate took definite form. In this, as in all the experiences of his life, he came to a new self-realization.

Berkeley, Cal.

The World's Fifth Sunday School Convention

There recently assembled in Rome, Italy, the greatest Sunday school gathering in the history of the world. For five days, May 18 to 23, about 1,500 delegates, representing 37 different lands, nearly all evangelical creeds, and 26,000,000 Sunday school adherents, met together to hear reports of progress throughout the earth and study the best methods of winning the world to Christ through the medium of the Sunday school. From beginning to end the keynote of the Fifty World's Convention was the Sunday school as a missionary force. It was clearly brought out that the hope of evangelizing the world lies in the potential energy, as yet largely untouched, of the Sunday school.

Near the close of the convention there occurred the most epoch making event since the inauguration of the International System of Sunday School Lessons a generation ago.

There was formed the World's Sunday School Association to rapidly develop and promote Sunday school work throughout the entire world. Bishop Hartzell was chairman of the committee which brought this action before the convention and in moving its adoption he declared it was the most important movement he had ever been privileged to endorse. Without doubt it will mean an unparalleled advance of Sunday schools during the next few years. The lot fell to England to have the first president of the World Association in Rev. F. B. Meyer of London; but to America was given the chairman of the executive committee, Dr. George W. Bailey of Philadelphia.

The convention in Rome was held in the beautiful hall of the Methodist Episcopal Church building. It is a big structure in the heart of the city, resembling

an Italian palace in appearance, and containing not only the church with two auditoriums but a college as well.

Following a greeting to the convention by Reverend Enrico Piggett, president of the Italian National committee, came a real surprise and the most thrilling scene of the entire conference. An Italian young lady advanced toward the platform. It was announced that she was the granddaughter of Garibaldi, the liberator of Italy; was a teacher in the Methodist Sunday school, and that she would also welcome the convention to Rome. At these words, as she stepped upon the platform, the convention went wild with enthusiasm. Amid vociferous applause, and the waving of handkerchiefs, the audience rose en masse and cheered continuously. Tears coursed down almost every cheek. The speaker, Miss Italia Garibaldi, was so overcome by emotion that she could scarcely utter her greeting.

The second day of the convention was a memorable one. It was not forgotten that it was the anniversary of the day of Pentecost. The delegates began it by spending a half hour in prayer in their rooms. During the morning they attended the various Protestant churches in Rome, where communion services followed the preaching, and in the afternoon the convention sermon was preached at the Methodist church by Dr. G. Campbell Morgan of London. It was a masterly exposition of the familiar passage in Mark 10 13, 14, 15.

The most unique of all the meetings held during the convention was the gathering in the ruins of the famous Colosseum at 4 p. m., on the last day of the convention. There, where Christians were thrown to the lions and suf-

fered martyrdom in great numbers; there, in the fullness of time assembled Christians representing a score or more of different peoples to praise the God whose worship the Caesars thought they were destroying forever.

The closing meeting of the convention was one long to be remembered. Numerous delegates gave three-minute talks on the significance of the convention and the closing address by Dr. B. B. Tyler was a deeply impressive one from the text, "Arise, let us go hence."

The next convention will be held in 1910, but the executive committee has not decided in what city it will convene. Previous to this it is planned to have a specially chartered ship sail from New York in December, 1908, carrying nearly or quite 500 Christian leaders to make a Sunday school cruise around the world. It is expected that the English delegates will board the ship as it passes through the Mediterranean and numerous conferences and conventions will be held in Egypt, India, China, Japan and other countries.

A beautifully illustrated report of the convention is being prepared at cost by the committee and will be forwarded to any part of the world for one dollar. Those wishing one or more copies should at once send their order to Mr. William N. Hartshorn, 221 Columbus avenue, Boston, Mass., U. S. A.

George T. B. Davis,
Official Reporter.

[We are indebted for this first report of the Convention to Mrs. E. M. Bowman, Chicago, Ill., who, with her son Robert, is spending the year abroad and attended this epoch-making gathering in Rome. Mrs. Bowman speaks in high terms of appreciation of the address of
(Continued on page 574.)



[In the preceding chapters Appollonius, evangelist of the church in Ephesus, while preaching in the market place, was killed by agents of Epirus, head of the silversmiths. Marcus, a soldier friend, bore home his body to his family, consisting of Constantia, the wife; Euthumos, a son of ten years; and Hypatia, the aged mother.]

[Following the burial of Appollonius, his stricken family was received into the home of Felix, a deacon, there to be cared for by the church. Agents of Epirus seized the boy, Euthumos, during a service of the church when Decius and Marcus among others were baptized, and bore him away to be held for ransom by the church.]

[Euthumos was carried away and secreted in the cave of Beryllus on the side of Mount Messogis. Word was sent to Onesimus, bishop of the church in Ephesus, that the boy would be held seven days for the payment of a ransom of twelve thousand denarii. With the greatest sacrifice on the part of its members this amount was raised and sent by Marcus and Decius. Meanwhile Euthumos had listened in the cave to the story of Beryllus's slave days and robber life, and had told to the robber the story of the cross.]

[The hours slipped away as Euthumos and Beryllus talked of the wonderful life of Jesus and the truths of Christian faith, until the heart of the outlaw was touched and belief ripened into the purpose to become a Christian. When Epirus, coming to the cave, learned that Beryllus would join the Christians he made an attempt to once more secure the boy. In the struggle which followed Epirus was bound hand and foot. The next day Beryllus set out for the house of Onesimus, taking the boy, the ransom money and the captive Epirus. Generous Constantia, having her boy restored, decided, when it is left to her, by Onesimus, that Epirus, abductor of her child, should be set at liberty.]

[With the ransom money restored by Beryllus the freedom of Demas and other Christian slaves was purchased, and funds given for the Christian prisoners in the quarries. Beryllus was led from the company of Christians and carried, bound with chains, before Fundanus for trial. Epirus, his accuser, was unable to furnish evidence against Beryllus, but the former robber confessed his crimes and received the sentence of hard labor in the quarries of Bithynia.]

[In the quarries Beryllus, with other Christians, gave himself to service for suffering ones in the miserable huts which sheltered the slaves. Demas, given permission to spend his time caring for the quarry slaves, ministers to Beryllus as his first patient, for he had been flogged because he had gained the displeasure of an overseer in attempt to assist a fellow slave. Later Demas is called into the depths of the quarry to care for men upon whom a block of marble had fallen when the ropes were cut by Epirus. Of those who were injured was Epirus himself, killed by his own attempt to murder others.]

CHAPTER VII. AT THE LACTARIAN COLUMN.

We must now lead the reader into another city for the scene of our narrative and go back some three or four years in point of time. We are in the city of Rome and in the rich home of a senator, Marcus Liberius, whose decease a few weeks before caused little sorrow but much anxiety to those who hoped to inherit his wealth. The heirs were an only son, Galba, and numerous collateral relatives of the dead senator. Galba was married, but his wife Leda had as yet borne him no children. Galba was just now engaged in distant wars with the troublesome races beyond the Danube, and his one hope was that his wife should present him with an heir that would make the descent of his father's wealth secure from the horde of uncles and cousins who cast envious eyes upon it. Leda, the wife, had reached the desperate resolve to secure a child from the Velabrum or the Lactarian Column and palm it off as hers, that the succession of her father-in-law's wealth might be secured to her beyond the danger of jeopardy through the possible death of her husband.

It was while sitting in her garden amid playing fountains and singing birds that the Lady Leda reached this resolution to deliberately deceive her husband and her relatives. Seeking her chamber, she dismissed all her attendants save one, a trusted slave of long years of faithful service, Hellé by name.

"Have you ever been to the Lactarian Column by night?" her mistress asked abruptly.

"No, madame," was the response.

"Could you find the way by night and come softly off with a companion and returning to this house, be none the wiser?" was the next query.

"I am not so great a fool but that I might," said the old woman, who took the liberty of some familiarity with her mistress, whom she had nursed almost from infancy.

"Good; then we will go. Make ready. We will be there at the hour of midnight," said the Lady Leda, speaking with decision. With a nod she dismissed the servant, and the old slave, too well trained to question and too intelligent not to suspect what was afoot, went quietly about her preparations for such a journey in absolute secrecy.

It will be unnecessary to explain that the terrible practice of the exposure of children was common in Rome among rich and poor alike. Poor people, not willing to undertake the expense of raising their children, exposed them—that is, left them in some vacant exposed place to whatever fate might be theirs. The same habit was common with the rich in the case of girl babies or children that were deformed or imperfect in any way. Two particular places in Rome were commonly chosen for this purpose, the Velabrum, or market place, and a spot on the Aventine Hill near the Lactarian Column. The fate of the unfortunate infants was uncertain, but in most cases horrible. Some died, some became the prey of animals, but most were gathered up by human vultures who either maimed the poor little bodies most horribly and used them afterward in begging or gathered them by wholesale and took them into the country where they were reared as slaves, the females designed for the brothel and the males to whatever fate might await them.

We must enter another Roman home, that of the tribune, now Fundanus, later to become proconsul of Asia. Fundanus is in high temper. He has just been informed that he has become the father of a baby girl.

"Your two sons," said the physician, "will now have a sister to share with them the wealth and honor of your name."

"They will not," said Fundanus. "We rear only warriors here. Take the child and let me never hear of it again."

"You mean," asked the physician insinuatingly, "you mean the Lactarian Column?"

"Yes, or the Velabrum, or the Tiber, or anywhere you will, only remember this: There is no daughter in the house of Fundanus the tribune. Do you understand?"

"I understand," said the obsequious physician.

"It is well," said the tribune, tossing him a piece of gold. The physician, himself a slave, called a fellow slave and gave an order. Two hours later two bond-women in the household of Fundanus stood upon a portico almost overlooking the crowded streets of the city. Torches gleamed here and there, the sound of rattling chariot wheels was heard. "Claudia," said one, "somewhere yonder amid that throng goes Charicles out to the Lactarian Column bearing the infant daughter born this afternoon."

"What! Cornelia, a daughter of Fundanus, to be exposed?" asked the other astounded.

"It is not so wonderful, even of Fundanus," said Cornelia. "Two other daughters have gone that way before."

"Oh, how cruel are these Romans! And is not the mother's heart broken?" exclaimed Claudia.

"Not hers; she is glad to be rid of it," replied the other.

"Glad to be rid of it? Do you mean to say that the Roman mothers have sunk lower than the beasts of the field? Why, I have seen a partridge ere now feign a broken wing to lead chance passers-by away from the nest. Even the wolf or the hyena will fight for her young and give her life for them. No barbarian but would hold his child dearer than himself, but it is reserved for Roman mothers, for noble ones at that, to sink lower than the brutes, and, so far from giving their lives for their children, willingly give them to such a future as that. O God, how long; O Christ, how long till thou shalt have so softened the hearts of men that such hideous cruelty shall be no longer possible?" wailed the speaker. "Jesus once took a little child and set it in the midst of his disciples and said, to such belongeth the kingdom of heaven. Rome casts out her children to the dogs, and no wonder she rejects the kingdom of heaven."

"Not so loudly, sister Claudia, or you too will go to the dogs."

"For the sake of my Master I am willing."

"Even so, I. I have been telling our mistress something of Christ these last few weeks, and I thought she was coming to know him; but I think so no longer. Alas, how hard is the human heart! But, do you know, I could not let that child go thus as it was. About its wrist I bound with tiny ribbon of blue silk the locket mistress gave me on her return from Egypt. Do you remember the locket of gold with the two serpents intertwined thereon, the eyes of one serpent formed of two tiny rubies and the other of two equally tiny emeralds? Within it I placed a lock of her own mother's rich brown hair."

"Your locket? Foolish, foolish Cornelia! What good, think you, can come of it?"

"Ah, I do not know, but something moved me to do it. Somehow, I have thought maybe the brethren (who, you know, gather what children they can from the Velabrum and sometimes from the Lactarian Column too, to save them from the slave dealers), might get hold of this child and that the time might come when someone would be glad to know who she was and whence she came."

"Foolish, foolish Cornelia," chided Claudia, gently. And together they turned back into the house and went about their several duties.

And now we stand by the Lactarian Column. What a strange chill of horror comes over us as we think of this awful place. Here and there crouch dim figures, watching, always watching. Beside them great baskets in which children are to be taken away. Dogs are sniffing about. Low cries and faint moans are heard. Here lie bundles suspiciously silent. In the shadow of the Column itself stand two muffled figures. They are unnoticed. Persons with burdens come, halt, look timidly around, move onward a few paces, lay their burdens down and depart. Almost instantly some vulture of the night is there with a torch, there is an examination and if the child be healthy and strong it finds a possessor; if not, it is tossed aside till someone less particular shall claim it or kindly death shall prove the best master of all.

Leda stood by the column fascinated by the dreadful scene. The slave, Hellé, plucked her by the sleeve.

"Come, mistress, let us take one and be off."

"Not yet, not yet," said she, as if horrified by the scene.

Presently they were attracted by the sound of argument that issued in hot words and finally ended in blows. Two stout rascals were quarreling over a bundle that had been deposited near them. Each had reached for it, each had felt the soft texture of silken fabric in the wrappings and each determined to possess the prize for himself; so they came to blows and fought.

Lady Leda and her nurse emerged from the shadow of the Column and drew near the struggling men. An overturned torch flared up feebly and revealed a strip of brocade running round and round a bundle of silken fabrics that seemed to have life in it.

At length one struggler got the better of the other and dealing him a blow that left him senseless leaped up to claim the prize. But the prize had disappeared. The Lady Leda and her faithful slave, hurrying homeward, heard loud imprecations and a howl of disappointment, but they were not pursued. Presently, entering the garden by a private gate, the mistress made her way to her luxurious apartments whence, after a few days' seclusion, went a perfumed missive to her husband on the Danube announcing the birth of a daughter. That Leda would have preferred a son goes without saying, but the daughter would do for the inheritance and beggars must not be choosers. Besides, Leda had been astonished at the richness of the garments in which her foundling was wrapped. She made no manner of doubt but that it belonged to some family of at least as high rank as her own, and had already begun to weave a romance about a queer little locket apparently of Egyptian make, with two golden serpents twining themselves about it, one of which had ruby eyes and the other emerald; and within the locket was a wisp of rich brown hair. The child became very beautiful and was called Helena.

In time it came to pass that Galba Liborius died and a change came over the temper of his wife Leda. From being ambitious she began to be fearful. Her reputed daughter had early developed signs of beauty, and fearing she might be recognized and claimed by her true parents Leda decided to remove from Rome. Her husband was the possessor of estates in Asia, and what more natural than that she should remove to Ephesus, the capital, a city large enough to insure some society and yet sufficiently distant from Rome that she hoped to avoid the unpleasant possibilities she had feared for in the latter city? So in course of time Leda dwelt in Ephesus and her daughter Helena with her. Helena was eighteen years old and the youth of Ephesus were at her feet. She was a true Roman in her independence of spirit, but not specially ambitious. She had an imaginative mind, shared her supposed mother's fear of public life and some day expected to fall in love; but not yet, not for a very, very long time. "Tut! Tut!" said her mother. "Life is not all poetry, my child, and married life is tragedy in duldest prose."

Helena, in the company of the old slave Hellé, whose marvelous strength at an age of sixty or thereabout told of sturdy ancestry, was wont to make expeditions through the city, frequenting the market places and sometimes the schools where philosophers and rhetoricians taught or debated. On such occasions her long absences gave her mother much cause for worry. One morning toward noon she entered from the street perfectly radiant.

"Oh, Helena, Helena, where have you been?" began her mother. "I have been worried concerning you."

"Where have I been? Why, safe enough. I have been in the school of Sulpicius, where a Christian orator was haranguing; and, oh, mother, I have this day heard the most wondrous things that ever could be spoken."

"Yes," said the mother somewhat coldly with the expectation of chilling the girl's enthusiasm. "you are ever hearing wondrous things, Helena. What now? What is the new wonder?"

"The story of Jesus."

"And what like was this Jesus, that he charmed you so?"

"Oh, mother, you are so ignorant—Jesus died—was killed—crucified by Pontius Pilate, a governor of Judea, a hundred years and more ago."

"Child, you mean Christ. Have you been listening to—"

"Yes, Christ. His earthly name was Jesus. His title was Christ."

"I see; and you, child, would preach to me. I warn you have nothing to do with it. It is a most dangerous foreign superstition. Our emperor is indulgent just now, but at any moment the torch of persecution may be lighted and these ignorant people may go to the lions and you with them for only that you have listened to them. Have nothing to do with them, Helena. I forbid you."

"Oh, not so harsh, mother dear. You would not drive the thoughts from out my heart, the passion from my breast."

"What passion, child? Have you fallen in love?" asked her mother anxiously.

"Love! No, mother," said the girl frankly. "I do not even remember what he looked like"

"What like was he, Hellé?"

"Like to the fairest man that ever your eyes did rest upon," said Hellé. "A young man of twenty-four or five, maybe, with eyes as beautiful as jewels, with flaxen curls, a face like a Greek god, a form as willowy and graceful as ever was sculptured, that responds to every impulse of his heart; a voice that is like the music of the soul itself and a tongue of fire. Take all the orators you have ever heard, in your mind's eye, and know that this youth o'ertops them all."

Helena had listened rather surprised at this enthusiastic description by Hellé. Somewhat confused as she met her mother's sharp eyes, she went on: "Maybe it is so. I swear by all the gods in the Roman calendar that I know not. I only know this: Something about that voice of his kindled me to the very soul, and I drank in open-mouthed every word that he spoke. For the man I care not; for the means by which he thrilled me with his story I care not; but for the story, mother! What think you? A hundred years ago and more came this Jesus, born of woman, and yet a god. A man of passing beauty, whose voice and face and form had power to charm; and yet so great was his humility, his kindness and sympathy, that men thought not of the graces of his person, but only of the truths he spoke. He was from heaven. He came to tell men of God. God, mother, is not like our gods, vengeful and lustful and lewd and wicked. He is pure and holy and he cares for men. He sent his only begotten Son into the world to bring the message of love. Think of that, mother! Men live forever. The grave is not the end. That is the message of Jesus. Men who are sinful and wicked shut themselves out from God forever and up unto sin forever. Men who are good and Godlike may live forever with God. But, oh, all men are sinners, therefore lost; but Jesus, this same Jesus, died upon the cross as an eternal sacrifice for the sins of the world, and whosoever believes in Jesus and accepts him as Saviour and obeys him as Lord shall be saved from sin in this world and go to dwell with Jesus forever and forever. Oh, think of it, mother!"

"But, child, how do you know that this is true?" reasoned Leda.

"First, because it sounds like truth. Every soul has within it a chord of the eternal truth. That without which accords with that within is, like it, part of the eternal truth. This story of Jesus strikes a mighty harmony from my soul. Again, because Jesus rose from the dead. They buried him. They sealed him in the tomb. On the third day they found the stone rolled away and Jesus walking among his disciples and showing them his pierced hands and wounded side. After forty days, as he was blessing them he was parted from them and a cloud received him out of their sight. And, mother, he will come again, for beside the upgazing disciples stood suddenly two men in white apparel who said: 'Ye men of Galilee, why stand ye here gazing up into heaven? This Jesus who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven.' Oh, think of that mother! He who once was among men, he who brought this glorious message unto men, will come again at the consummation of all things, to put his enemies under his feet and reign forever and forever. Mother, from this day I cast off all hopes but one hope, to see him when he comes."

"Child," said her mother, "you are beside yourself. I have often reproached myself for letting you wander about thus. This marks the end of it. You shall go nonsense hunting no more."

"Mother! Mother!" said the beautiful creature as she pounced upon that dignified Roman lady, with much disaster to her toilet, and flinging her arms about her picked her up as she might a companion and whirled her round. "Mother!" she laughed. "I will! I will! And you shall go too." These tactics brought a smile to the mother's lips. She laughed good-naturedly and wise old Hellé knew full well whose word would rule in this instance as in most all else.

But the mother was still curious, not about the gospel, but about the preacher.

"What was the orator's name, Helena?" she asked.

"That I can never tell; but his story was wonderful, that I know."

"Did you learn his name, Hellé? You seem to be more taken with this paragon of eloquence and manly beauty than the child."

"His name, they said, was Euthumos," she answered.

"Euthumos," exclaimed the girl. "The Greek word for cheerful. Oh, how beautiful, for he has indeed brought to me a message of wonderful good cheer."

In far more humble apartments in another part of the city a mother occupies a window seat and a young man of twenty-five or thereabouts has flung himself on a cushion at her feet. The woman is in the prime of life. The years have dealt kindly with her beautiful face and only an occasional thread of silver shows in her dark beautiful hair. Though it is seventeen years since we saw her, we have no difficulty in recognizing her as Constantia, and the young man, of course, is Euthumos grown to manhood. He, naturally, has changed more. As we scan his now developed features there is little to remind us of the boy who led Beryllus captive. But when

he speaks and moves we instantly recognize in the sweet impulsiveness of his manner and in the subtle quality of his voice the charm that was his in boyhood and is the same now, only reinforced by a more developed personality. The schools of Ephesus and of Athens have been drawn on to contribute to his education. He is a skilled rhetorician, and even now a portion of every day is spent in the study of philosophy with the best masters, pagan and Christian; for this is the period when the Christian movement is attracting the attention of the keenest minds and when the most brilliant of intellects are beginning to be heard in its defense. Already Justin the philosopher, afterwards to be known as Justin Martyr, is making his voice heard in Italy, and from this time forward Christianity is never to want a champion from among the most learned in the world.

Now, Euthumos is all enthusiasm over the result of his morning's work. He has told of victories won by the gospel, of confessions made, etc., and concluding he drops into a more confidential tone, saying:

"Mother, a strange thing happened today. When I had done with preaching and all of the crowd were gone and even the brethren had left me and I turned homeward to you, there came before my mind a picture of my audience, and, as you know, it is ever a moving picture; for the shifting crowds do not stand, but move about. A while here, a while there, listening to what may strike their ear, and so it may happen that one who stood far back may at the close stand well forward and one who stood forward may have moved back. The groups of faces change and melt and reform again. Well, among all that moving picture now there comes before me the face of a girl or a woman, or an angel, I know not what to call her, but the most beautiful face that I have ever seen. Her cheeks were like olive brown, with roses blushing underneath. Her lips were ruby red. Her dark brows arched exquisitely above the softest, deepest eyes that ever were, eyes from which her soul looked out. Ever and anon in maidenly modesty her eyes were drooped and her long lashes kissed her dimpled cheeks. As the story was told such a trustful look came upon her face. Half quizzical her glance at first, and often her small brow knotted as she pondered something hard, and then the cloud would pass like a summer shower and her brow was clear again. She was richly dressed and at her open throat a sort of golden jewel."

"Where stood she?" asked the mother. "Where did she go?"

"I do not know; I cannot tell. I did not think of her then as an individual; I did not see her then with my conscious mind. I was too intent upon my gospel. I saw only Christ Jesus and him crucified; but afterward—it is a trick of memory—I saw her. Like pictures on the clouds that float before us, so she floated before my mind, and I saw what manner of maiden she was and seeing loved her!"

"My son," exclaimed the mother. "Such impetuosity!"

"I mean, mother, if ever I shall love it will be her."

"Be not unequally yoked with unbelievers," his mother said, remembering the words of Paul.

"She is not an unbeliever," stoutly affirmed the youth. "She may have been when she paused to listen, but not when she went away."

"Besides, would you invite a wife to share your life with you? What security or peace can you offer her?"

"What indeed," sighed the young man. "Ah, well, I have seen her; let me forget her if I can. I do not forget that my Master's work is to do and I go to do it. Farewell, mother. There remain yet some hours unto the setting of the sun and I have a sheaf or two I yet may garner in. God bless thee and sustain thee. Farewell. Ho, our sister Marcia, and with a scroll. What now, servant of the church in Ephesus, have you brought to us? News from Beryllus? A word from Decius? Has Arentius somewhat to say to us? Is it warning, cheer or tidings, what? (All this from the ever-ready lips of the young man as he broke a seal and prepared to scan the scree.) His brow knitted thoughtfully, then elevated as he read.

"Oh! Only think, mother, we are become famous, you and I. A letter from Fundanus, pro-cousul of Asia, inviting us to his palace to see his wife, Lucretia, at the hour of four this afternoon." He stepped to the window, shaded his eyes with his hand and looked at the dial in the courtyard. It wants yet two hours to the time.

"What do you think, mother dear?" he asked of Constantia, who had been reading the scroll.

"I think it must be a call of God," said Constantia; "and yet I misdoubt me some. The Romans are so treacherous. It might be but a trap to get us in their power."

"Ah, mother, ever the same, ever doubting, ever fearing," chided Euthumos. "Since we are in God's hand who can harm us unless it be his will, and if it be his will what shall we withhold? Besides, I know of her somewhat. The servants call her mad Lucretia. Some great sorrow has come in her life. Fundanus is heartless and would divorce her, but that he is superstitious and fears some evil might befall him if he did. We shall see. We shall see. God grant us grace to do our work right well."

At the hour appointed the two were at the house of Fundanus. Fundanus was not there. A female slave, Cornelia by name, who quickly contrived to let the visitors know of her faith, met them and showed them into a receiving room in that part of the palace where in the strictest seclusion the mad Lucretia dwelt.

A tall woman, heavy-eyed and with sunken cheeks, once beautifully, greeted them eagerly.

"You," she said to Constantia, "are the martyr's wife?"

"I am a martyr's widow," Constantia said simply, adding: "There are many of them."

"And this is your son, the eminent Christian orator over whose eloquence Asia goes mad and to hear whom pagans and Christians already come from the ends of the earth. Happy mother! Happy mother! Oh, had I a son like that, or a daughter, even a daughter!" she moaned, then composed herself and spoke. "You are wondering why I have sent for you. Let me tell you. See these jewels?" She shook heavily jeweled bracelets on her arms. "They are nothing, nothing!" One by one she undid their clasps and flung them to the far corners of the apartment. "See this!" She swept from about her a filmy fabric of silk, brodered in gold, of inestimable value. "It is nothing, nothing!" And she flung it away and sat down before them, her arms bare, her bosom bare, a gaunt, ugly woman whose eyes with their peculiar light gazed steadily at them. For a whole minute she was silent. Then she went on:

"You see this palace with its rich hangings, its wonderful marbles, its beautiful statuary. It is nothing! Nothing! You see my husband," pointing to an imaginary being. "He is Fundanus, pro-cousul of Asia. That is nothing! Nothing. For I am childless. I had two boys, beautiful boys, Decius and Julius. Beautiful boys! But they are dead. I cannot call them back to me. It is not my fault that they are dead. I did my best to save them." Babbling, she went on. "I had a daughter once and we exposed her at the Lactarian Column in Rome. Oh, think of that! Oh, the horror of it! That a mother's heart could grow hard as stone like that. And now that my boys are gone from me I want my daughter back. Did she die? I do not know; but something tells me that she lives. I want her! I want her!! I want her!!! She may be a slave. She may be—I cannot speak the word. But, oh, I want her! I want to feel her arms about my neck. I want to hold her against my childless bosom and know her for my very own. That is what I want you for. Find her! She is in the world somewhere. At Rome or Carthage or Alexandria or Antioch or Athens; somewhere round this world she is. They tell me that you Christians can work miracles. That you can do anything. That your God is everywhere. That he knows all things. And that Christ is God! Find my daughter if she be living, and if she be dead bring her back to life."

The woman ceased to speak. She sat there, bolt upright, her arms thrown out along the arms of the chair. There was a peculiar gleam in her eye. She looked at them with an expectant, steady gaze, as though she had commanded them to find her bracelets which she had flung to the other end of the room.

Constantia and her son exchanged glances.

"Had she any particular mark or feature by which you could identify her, or was there upon the person of the infant any trinket or amulet or charm that might serve as a means of identification now?" asked Euthumos, determined to humor her.

"Yes," was the steady response. "But no thanks to me. One of my slaves, good Cornelia, who brought you here, bound upon her wrist a peculiar locket of gold of Egyptian make, and upon it were two twined serpents, the eyes of the one of two tiny rubies, the other's of emeralds. If the locket be still in her possession it would serve as a mean of identification. Now, find her, I say, and I will believe in your Christ," and the woman arose with a queenly gesture and glided from the room.

Mother and son looked at each other for a moment, the son's face growing suddenly pale and then bright.

"It is strange," said Constantia.

"And, stranger still, mother, I have seen somewhere, some time, that very locket. It was—was—it was in Ephesus. It was—was this very day. It was on the throat of that beautiful girl who stood in the school of Sulpicius and listened to me today. Yes, did I not tell you her throat was clasped with a chain and a peculiar pendant locket? It was of curious workmanship. I remember well the serpents and the jeweled eyes. I know not where her daughter is nor if the wearer be her daughter, but of this I am sure. That locket, or one like it, is here in Ephesus. The girl may not be her daughter, and yet—and yet the eyes are like what hers might have been once. Yes, yes, it must be the same."

"But who is she and where is she, and will we ever see her again?" asked the mother.

"Surely," said Euthumos. "If I mistake not, she will be in the school of Sulpicius on the morrow when I arise to speak."

Cornelia was at hand now to show them out and without a word mother and son passed into the street.

(To be continued next week.)

The Elimination of a Vexed Question—II.

W. L. Hayden

Another phase of this question has recently been presented in the following paragraph: "The Disciples only need to make baptism a matter of individual responsibility as they have made participation in the communion service, in order to reach a consistent and practicable basis of union. Modern knowledge of the Bible is affording justification for this. A century ago it was more excusable to exalt baptism as a requirement taught by the Scriptures than it is now. The very watchword of the Disciples, 'the Bible and the Bible alone as a rule of faith and practice,' makes it necessary to recede from rigid insistence upon baptism as an essential factor in the religion of Christ. Modern insight into the teaching of Jesus indicates that the requirement of such a form was wholly foreign to his spirit. New Testament scholars are confirming this by renewed study of the texts, in the earliest of which it is doubtful whether one word occurred to show that he ever gave such a command."

This is a recent specimen of "modern thought." But when "modern knowledge of the Bible" and "modern insight into the teaching of Jesus" contradict the consensus of the good and learned men of all the centuries of Christian history, as to Bible teaching, the presumption is that such assumed knowledge is partial and superficial thinking and such imaginary insight is merely the blind leading the blind whose destination is not desirable as a landing place. This presumption can be justified only by an impeachment of the ripest scholarship of the world, both past and present. No serious reply to these unsupported assertions is necessary until these "New Testament scholars" are made known who only throw doubt but give no light on the subject in hand.

It is true baptism is "a matter of individual responsibility" and hence cannot be administered to infants. But as it is based on the commission that Jesus gave to his ambassadors as their final instruction, and, as they understood that it contained a word which required them to baptize, so they preached baptism, practiced it, and taught the disciples to observe it as commanded them. He will hold individuals responsible for all time for their disobedience to it and for their substitution of something else for it, that subverts it, destroys its symbolism and leaves distressing doubt in honest hearts as to their compliance with it and acceptance with God. The practice of baptism cannot be accounted for "by the more legalistic and superstitious disciples in the early church" nor eliminated from the union problem without repudiating the authority of the commission, which is the true basis of Christian union. Thus the whole plea for it would be "baseless as the fabric of a dream."

The Disciples now cannot "recede from rigid insistence upon baptism" as Christ ordained it, but they should neither "exalt" nor debase it.

Still the hope grows stronger that they may yet be able to free themselves from this one chief hindrance to the accomplishment of their original purpose to "advance the cause of true Christian union" without disloyalty to our Lord or compromising any item of apostolic teaching and practice. Two things must be clearly seen and candidly conceded on

both sides. First the Disciples owe it to themselves and the cause they represent to be true to their convictions based on explicit statements of the inspired scriptures. Second they owe to their brethren of other Christian bodies a cordial and complete recognition of their Christian character and the full measure of truth which they hold in common with themselves.

In this irenic spirit of loyalty and love they can hopefully advance the cause of Christian union "by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." But to begin we must narrow the chasm which divides as much as possible.

The Declaration of 1809 was intended to exclude everything outside of the Scriptures as unauthorized and divisive, and to include all that is in the New Testament as binding on the conscience and unifying.

A. Campbell said in 1810: "We have decided to lift up the New Testament as a standard for the church and to open the gates of admission into the church as wide as the gates of heaven."

The history of the application of these principles to baptism is instructive and pertinent to the present situation. T. Campbell "insisted that, in the existing condition of parties, infant baptism should, at least, be made a matter of forbearance." A. Campbell said: "We look on baptism (infant) now in nearly the same point of view in which the primitive church looked at circumcision," "so far so that we must either forbear or otherwise reject a great number of God's dear children."

The elder Campbell "had serious scruples about baptizing those who had been already recognized as members of the church" and said "that it was not now necessary for them to go, as it were, out of the church merely for the purpose of coming in again by the regular and appointed way."

The younger Campbell said: "As I am sure it is unscriptural to make baptism a term of communion I let it slip. I wish to think and let think on these matters."

These statements, showing the drift of thought at the time, being yet Presbyterians, exhibit the view-point of paedobaptists now. But there was a gradually increasing conviction that baptism was a matter of much more importance than they had supposed.

The birth of a baby led the father to think much more earnestly on the whole subject. A. Campbell applied himself to the Scriptures and searched critically the signification of the words in the original Greek rendered baptism and baptize and learned they can mean only immersion and immerse and that believers only are the proper subjects of the ordinance. Both father and son yielded to this clear conviction and were immersed.

But the father still appeared to cling to the opinion that the ordinance was of far less "importance than Christian unity." The son, with his keen insight and mental independence, clearly saw that peace and unity could only be reached through victory that vindicated the authority of the enthroned Christ. This was represented in the positive ordinance

of baptism in which is the primary obedience of faith.

But neither the Campbells nor the Disciples ever accepted "sacramentalism" in their conception of baptism. This is absolutely foreign to the religion of Jesus. Their insistence is upon observance of the thing that Jesus commanded. They discriminate between the inward and the outward, the essential and the formal in such observance and insist that both are important and neither can be perversely neglected with a full assurance of faith.

Upon this point A. Campbell said in 1837: "We cannot make any one duty the standard of Christian state or character, not even Christian immersion." "We have in Paul's style the inward and outward Jews; and may we not have the inward and the outward Christians." "As the same apostle reasons on circumcision, so we would reason on baptism."

This passage in Romans 2:25-29 read with necessary suggested substitutions involves the principle that applies in the elimination of this vexed question.

It has greater force under a dispensation of grace than under the law and fully justifies our practice in all our history of welcoming "the pious unimmersed" to our worship and Christian fellowship in our churches in song, prayer, instruction, contribution and communion at the Lord's table.

Why not enroll such persons, if they desire it, as "associate members" or "members of the congregation" with the distinct and recorded understanding that the churches teach and practice immersion exclusively and will continue to do so? If not, why not? There is no principle involved in such enrollment. It is clearly known that the distinction between such membership and "full" membership is a mild protest against what we must regard a formal defeat in their initial obedience.

This maintains our consistent and conscientious convictions and recognizes their full Christian characters while striving together for the faith of the gospel. It is practical union without compromise, and leaves the responsibility for completing their obedience with the individuals and Christ alone is their judge. What harm could result in the adoption of this course by all our churches as it has been by a few? It seems to be simply a question of expediency as to the edifying of the church—the extension of the kingdom of Christ and the securing of the widest possible acceptance of Bible baptism and its universal prevalence at the earliest date.

It is utterly unjust to denounce these congregational attempts to rid themselves of an unprofitable contention as an apostasy from our ground principles. It is rather an honest effort to remove an occasion of division and to promote Christian union more widely than ever before in strictest fidelity to ourselves and our Lord and the largest liberty under Christ. It is certain that this usage will have a fair test among us and its progress and outcome will be watched with interest and should be without prejudice or doubtful disputation. "Wherefore, receive ye one another as Christ also received us to the glory of God."

Indianapolis, Ind.

Review Lesson

Psalm

106:1-12

The Sunday School Lesson

Looking Backward*

International

Series

1907

June 23

The value of a review lesson lies in the opportunity it offers to go back along the path of recent studies and place in order the facts and impressions which might otherwise lose connection and force. No fact of history is understood at its first examination. Those facts of which the Bible speaks are no exception to this rule, and to this it must be added that however frequently they are studied, they gain in freshness and significance.

The lessons of the past quarter cover a wide range of time and territory. They gather themselves about three great biblical characters—Jacob, Joseph and Moses. They fall in three periods of the story of Israel's origins—the age of patriarchal wandering, that of settled but insecure life in Canaan and that of bondage in Egypt. The scenes are placed in three different regions—Canaan, Egypt and the desert to the east.

Taking up this geographical feature first, one finds the map study of the quarter most interesting. We are first at Beer-sheba in the extreme south of Canaan, where Isaac and his two sons have their home. With the younger of these boys we make the long journey to Bethel, where we see him set up the stone on which he had slept as a memorial of his night in the sacred place. In the second lesson we meet him again at Peniel, on the east side of the Jordan, where after long wanderings he has come back to his own land. In the third study we go with Joseph on his brotherly errand from the family home at Beer-sheba first to Shechem, between the peaks of Ebal and Gerizim, and then to Dothan still further to the north, where he met the fate which changed the current of his life and the fortunes of his family.

Then the scene changes to Egypt, where in the capital city of the Shepherd Kings Joseph is found in prison on a false charge, waiting the moment long delayed that shall see him set free. In the very next study, so rapid are the mutations of the narrative, the youth is elevated to the highest position in the realm, next to the king. The people of Zoan or Tanis, the royal city, bow before the Hebrew ruler. Not less startling is the final scene in the drama of Joseph's life as followed in these lessons, when he forgives his brothers and insures their future prosperity in the land of Egypt.

The geography of the later lessons takes us into wider fields. At first we are with the Hebrews, no longer protected by Joseph, in the brick-yards of Egypt toiling as slaves. Numbers of them have been taken east from the fertile region of Goshen to the district lying nearest the desert, where the Pharaoh, Rameses the Great, is building forts and granaries, such as Pithom and the other city to which he gave his own name. Next we walk with the daughter

H. L. Willett

of the king along the banks of the lotus-covered Nile, and see her as she lifts the infant from his frail ark of reeds, and gives him to his own sister to find for him a nurse.

Then again the scene is shifted to the land of Midian, far out to the east of Egypt. Here at the Mountain of the Lord, a place apparently sacred in the thought of the Semites, the call of Moses came. His life as a fugitive was to end, and he was to return to accomplish in Egypt that destiny for which God had prepared him. The closing lessons find him once more in Egypt, giving directions for the celebration of the first Passover, and later leading his people through the empty channel of the sea, from which the wind had driven back the waters.

The three periods already named as those into which the lessons fall are themselves but parts of the ancestral story of Israel, before authentic and ordered history began. Hebrew history opens with the occupation of Canaan by Israel, and all that comes before that time is the story rather of a family or clan than of a nation. Yet the events of the patriarchal period had even greater significance to the people than the transactions of their own day, even as we are often likely to prize the work and memorials of the past more than the people and achievements of our own time. The lives of the patriarchs were the best material out of which the prophets could construct reproof, rebuke, exhortation and instruction in righteousness.

But the interest of the lessons centers in the three men who are the subjects of the narrative. Jacob, who was at first the supplanter and usurper of unjustly acquired blessing, is seen in the refining fire of testing and hardship to be capable of separating the precious from the vile. He wins our regard at last after he has suffered and overcome. There is no need of attempting apologies for the first part of his career, for there can be none. He is plainly and unmistakably bad, and even the writers of the account share the feeling. But at the last, by no mere change of sentiment on the part of the reader, but by a genuine change on his own part, he secures the good will of those who at the first found him only treacherous and crafty.

Of the character of Joseph there is only good to be said. It must be allowed that romantic attachment to such a story as his must have idealized the real Joseph to no small extent. But it would be a worthy thing even to draw a picture like that which we have of this young Hebrew. Even the greatest artists must have models, and he who could conceive such a nature without having it before him to study would be another Joseph. This is the strongest proof of the general authenticity of the narratives as we possess them.

But Moses is the real hero of Hebrew history. Living at a time when every-

thing in the development of the nation was yet to do, he took this mass of raw and untrained people and molded it into the semblance of unity and self-consciousness. He convinced it of the possibility of freedom, although in so doing he had to endure exile for many years. He put his own courage into hearts that were weak and wavering. He displayed qualities of leadership that any of the great captains of history might covet. He was the first, and for a long period the sole, legislator, giving the nation a body of institutes which not only served all the needs of its early life, but became the form and nucleus of all subsequent statute writing in Israel. In all the life of the nation there was no figure which cast so long a shadow as Moses, until One came who said that he was to take Moses' place and give laws not for a single age but for all the centuries; not for a single race but for all mankind.

One of the psalmists has given a fine summary of this period in Psalm 106. This alone would prove the force with which the past story of the nation impressed those of later years. A people blessed with such a history must have a future of opportunity and promise. So thought all the prophets and teachers of the chosen race. Nor were they deceived, as the work of Christ in the world abundantly proves.

Daily Readings.

Monday, June 17.—Jacob's vision.—Gen. 28:1-22. Tuesday.—Jacob prevails. Gen. 32:9-30. Wednesday.—Joseph the wise ruler.—Gen. 41:38-49. Thursday.—Israel in bondage.—Exod. 1:1-14. Friday.—Moses' childhood.—Exod. 2:1-15. Saturday.—The Passover.—Exod. 12:1-17. Sunday.—Israel's escape.—Exod. 14:13-27.

AN INSPIRING LETTER.

"Bolengi has now twenty-six evangelists in the field. The work prospers. We need your prayers for our guidance and for the young native church so recently removed from the fearful practices and moral depravity of ages. As you plant at Bolengi now so shall you reap, in a wonderful harvest of souls. Lift up your eyes here. Can you not see that the fields are ripe unto harvest and waiting the sickle? The native church challenges you and is depending upon you to supply men to teach, to train, and to guide them in the Master's great harvest field. Do you wonder why we delay our home-coming? It is hard to leave them now when every month means so much for the work. New fields are being opened. God is blessing us. Come and feel the throb of the pulse of Bolengi's spirit. The Lord is returning to you now dividends on your investment, better than Standard Oil or even Congo railroad bonds. Send us more men. Look for them. Ask for them. We must have them. We can live in tents if necessary, but we cannot go without more men."

Dr. Royal J. Dye.

Bolengi, Africa, March 31, 1907.

International Sunday School Lesson for June 23, 1907. Review, read Psalm 106:1-12. Golden text. "When Thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee."—Isa. 43:2.

The Prayer Meeting—"Foretastes of Heaven"

Foretastes of Heaven, Topic, June 26.

Rev. 1:10:1. Cor. 2:9-10:2. Cor.

2:21-23: 12:1-4.

They have foretastes of heaven who appreciate in any measure the meaning of the commands, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself." Heaven is not a place where the lazy man escapes from work. It is not the refuge of cowards. The mean and the envious are not transformed by some sort of magic into persons fit for the society of angels. The joys of heaven come to the servants of humanity. And they have foretastes of hell who live selfishly.

I shall give two quotations from spiritual leaders in order to show what they thought of fellowship with God and service to humanity. Attempts to picture the society of heaven are never very satisfactory. There is much greater advantage in watching the efforts of noble souls to exalt righteousness and to put down wickedness than there is in singing, "I long to be there." When our work is done and our bodies are weary, it is right to long for the rest prepared for the people of God. It is not an edifying

Silas Jones

spectacle to see a congregation of able-bodied church members proclaiming, "O Paradise! O Paradise! 'tis weary waiting here," when right in the neighborhood of their church the devil is conducting his business without protest from them. Besides it is wrong to lie even in song. They are not weary of the world. They do not want to go to heaven immediately.

From Calvin. Meanwhile, to solace our infirmity and to mitigate the vexation and sorrow which persecution might cause us, a good reward is held forth. In suffering for the cause of God we are walking step by step after the Son of God and have Him for our guide. Were it simply said that to be Christians we must pass through all the insults of the world boldly, to meet death at all times and in whatever way God may be pleased to appoint, we might apparently have some pretext of replying. It is a strange road to go at a peradventure. But when we are commanded to follow the Lord Jesus, His guidance is too good and honorable to be refused.

From Miss Willard. The most normal and the most perfect human being is the one who most thoroughly ad-

dresses himself to the activity of his best powers, gives himself most thoroughly to the world around him, flings himself out into the midst of humanity, and is so pre-occupied by his own beneficent reaction on the world that he is practically unconscious of a separate existence. Introspection and retrospection were good for the cloister; but the up-look, the outlook, and the onlook are alone worthy the modern Christian. To change the figure, a normal Christian stands in the midst of a great, beautiful and varied landscape. It is the landscape of beneficent work. Above him reaches the boundless sky, brilliant with the stars of heaven. Love and friendship form a beautiful rainbow over his landscape and reach up toward his sky. But the only two great environments for the soul are work for humanity and faith in God. Those wounded in love will find that affection, dear and vital as it is, comes to us not as the whole of life, not as its wide wondrous landscape of the earth, not as its beautiful vision of the sky, but as its beautiful embellishment, its rainbow fair and sweet. But were it gone there would remain the two greatest and most satisfying pictures on which the soul can gaze—humanity and God. Eureka, Ill.

Christian Endeavor—"Moses"

Topic, June 23. Lessons from the patriarchs. v. Moses. Heb. 11: 23-29.

Moses, also, was great by faith. He preferred the higher to the lower. When he might have chosen selfish and pleasant sin, he chose, instead, personal loss and affliction, believing that by this choice he was, in his case, doing right, whatever the consequences, and also putting himself in the condition in which he could do most for others and best fulfill the purpose of God; all such decisions must be decisions of faith—they cannot be decisions of sight.

He also was willing to surrender the present to the future. Indeed, as things turned out, the day when he was to work deliverance for Israel was far away. He had his long discipline in the desert before he was ready to begin. He might easily have argued that the path of Pharaoh's house was the quickest to his end. Faith chose the slow road.

It chose, also, the moral rather than the material. The ordinary man whose principle is sight, not faith, thinks that the sure road is the road of political power. He turns at once to legislation and government. To-day many good men are so engaged, and they tell young men that this is the only way to produce better conditions. Moses had such an opportunity and rejected it. Not by a scepter, but by a divine spirit did he create and mould a nation. He became, indeed, a lawgiver and ruler over a great people, but only when he had succeeded in establishing it on a basis of faith, and not of power, when it became a theocracy, not a republic or a monarchy resting on secular principles and not on a divine faith and obedience. To use politics to-day for good ends is right and proper, but the example of Moses shows that there are other methods of

Royal L. Handley

influence as well. Charles G. Finney has left a deeper influence of the nation than John Quincy Adams or Franklin Pierce.

The authority which Moses rested upon and by which he ruled men was a spiritual authority. He knew God better and trusted him more than other men, and God put in him the wisdom to guide and the strength to command. Moses trusted the grace of God and followed it. And he never sought to transmute this spiritual authority into any other kind. He set up no regal state. He acquired no wealth. He surrounded himself with no courtiers. He wrought by the truth alone.

And he was never spoiled by success or power. He was known for his meekness and simplicity. He did not slip into the substitution of Moses for God in his spirit or his thoughts. Once he forgot and was carried away, and acted as though he were doing himself what there was no power in him to do, save as the living God was that power. And for this one step he paid dearly, though with no bitterness. Too often power and success turn men's heads; all who disagree with them are wrong. They begin to attribute to themselves the glory of the work which God has given them to do, and which he alone has enabled them to do so far as they have done it worthily. It is "I" and "we" and no more "God." The little seen presence supplants the great invisible God. Not so with Moses.—Robert E. Speer in S. S. Times.

Daily Readings.

Monday, Moses saved as an infant (Exod. 2: 1-10); **Tuesday**, Prepared in the wilderness (Exod. 2: 15-25); **Wednesday**, Called as a leader (Exod. 3: 1-10); **Thursday**, Out of Egypt (Exod.

12: 43-51); **Friday**, On Mount Pisgah (Num. 27: 12-23); **Saturday**, With Jesus (Matt. 17: 1-18); **Sunday June 23, 1907**, Lessons from the Patriarchs. V. Moses. (Heb. 11: 23-29).

SUMMER COURSES.

The Divinity School of Chicago University.

The first term of the summer quarter in the Divinity School begins June 15, the first lecture being June 18. The second term begins July 25th and ends August 30th.

Forty-nine courses are offered by twenty-three professors and instructors including, besides the regular instructors in the Divinity School, the following men from other institutions: Prof. McGlothlin of Southern Baptist Theological Seminary, Louisville, Ky.; Prof. Stetson, Kalamazoo College, and Prof. Hoyt, Auburn Theological Seminary.

Courses are offered in the courses of the Disciples Divinity House by Errett Gates, on the History of the Disciples, and the Historic Place and Mission of the Disciples. Dr. H. L. Willett will have classes in Old Testament studies.

These summer courses are becoming increasingly popular among pastors of the churches in the middle west and south, scores of whom are annually enrolling in one or other or both terms of the summer quarter. The tuition fee is \$2.50 for each term. By early application to the Registrar of the University arrangement may be made to secure rooms in the dormitories at a very reasonable rate.

The mother makes the cradle beautiful because of her love for the babe. Shall God who has taught the race motherhood mean anything but love by the beauty He has woven into this earth that is the cradle of his children?—John G. Stevenson.

WHEN THE PASTOR WAS AWAY

Correspondence Intercepted by The Christian World.

A Student's Sunday.

I.

Letter from Miss Lavinia to her intimate and like-minded friend, Miss Priscilla, at the time taking holiday:

Dearest Priscilla.—I feel I must write to tell you of the dreadful shock we have had to-day. I am sure I shall not sleep to-night. As you know our dear pastor is away from home, and in his place we had a student. You will remember how timid I have always been when a student comes, they are often so injudicious, and they are so exposed to that modern criticism which dear Mr. V—— describes in his Bible-readings as "science falsely so-called." We can never be too thankful that our dear pastor never mentions those wild and dangerous views. To-day I have had a terrible experience, worse even than my fears. The whole church is talking about it. The young man was in deadly earnest, and I am sorry to say captured the ears of the young and heedless. None of us could help liking the student, and if only he had left out a few passages all would have been well. He seemed to think nothing of these passing references; and he only mentioned casually, as though it were scarcely necessary to point it out, that David did not write the Psalms and Moses did not write or even compose the Pentateuch. The greater part of the sermon was beautiful; why did he mention those dreadful theories? What would his dear tutors think? Our dear pastor is so wise and so judicious. I am glad that he will be back next Sunday. I took your class and had a very happy and profitable time.—Your loving friend,

LAVINIA.

II.

From the Minister's Wife to her Husband:

Dear Tom.—We have had a storm to-day, but you must not be alarmed, and there is no need for you to return. The student, whom we liked very much, said something about modern views, and was a little unwise in blurring out conclusions to which I believe you lean. Mrs. F. told me that she is afraid these modern heresies are increasing, but she is glad we have a Gospel ministry here; she said she would pray for the young man and write to his Principal.

Some of the young people were greatly taken by the sermon, and began to ask why such questions were not discussed more often in the pulpit. Light, it appears, was what they wanted. One of these young men, I hear, imparted some Higher Criticism to his class, aged ten, but the superintendent, when he learned about it, took the sensible position that, as far as he knew that class, little would be remembered. The deacons looked their gravest at the evening service; and Mr. T. walked out at once after the Benediction, instead of speaking as he usually does to the preacher. Apart from the criticism, the sermons were splendid. But some of the ladies said that the trumpet should not give forth an uncertain sound. Altogether, I am glad the day is over. Tommy is not at his best, but it is probably only chocolate.—Your loving wife,

III.

From the Secretary of the Literary Society to his colleague in doubt, still on his holiday:

Dear Old Man.—We had a splendid treat to-day. A young student with a great future preached, and gave us some strong meat. He is a higher critic, and stood by his guns. He didn't mince words, and though he said but little, I know he is with us, and he understands some of the great doubts of Christianity. He made some of the old stagers uneasy, but I went to him after the sermon and said I was proud to shake his hand. Light is what we want. More light! We are going to start a class for the study of the Prophets; that's where we should begin, he told us. You will join, of course. I broke some of the new truth to my class this afternoon; they seemed most interested. I thought I must write before I go to bed.—Ever yours,

JAMES.

IV.

From the Secretary of the Church to the Principal:

Dear Sir.—We are indebted to you for your kindness in sending us Mr. —— to supply our pulpit. In strict confidence I should like to say that Mr. —— is

Let's Cheer Up

An American visiting Dublin told some startling stories of the height of New York sky scrapers.

"Ye haven't seen our newest hotel, have ye?" asked the Irishman.

"No," replied the Yankee.

"Well," said the Irishman, "it's so tall that we have to put the two top stories on hinges."

"What for?" asked the American.

"So that we can let 'em down while the moor goes by!" said Pat.—Tit-Bits.

Somewhere in desolate, wind-swept space,

In Shadow land, in Has Been land, Two ghostly shapes met face to face,

And bade each other stand.

"Who may you be?" the first one cried, The question loudly yelling.

"Free Silver!" thus the shape replied;

"And you?" "I'm Simplified Spelling!" —Chicago Tribune.

"My friend Greathead has actually invented a flying machine, you know."

"Indeed? Has he given it a practical test yet?"

"Oh, no; he's still alive."—Philadelphia Press.

"But," protested Miss Jokeley, "I assure you the stories I have been telling you were original with me. I shouldn't think a gentleman would doubt my word."

"Well," replied Brightley, "I consider it more gentlemanly to doubt your word than to believe you old enough to have originated those stories."

Flannery—Phwat's the use of choppin' down a tree?

Finnegan (resting on his ax)—Phwy not?

Flannery—Sure, you'll only have to chop it up again.—Philadelphia Ledger.

Pop-corn Trees.

Looking out into the orchard one bright morning in early spring, little

likely to unsettle the faith of some by his reckless attitude to the Sacred Book. We desire to be fair to the young man, whose earnestness and ability we greatly admired, but we are sure that his professors cannot view without alarm the advocacy by their students of the results of the Higher Criticism, falsely so-called.—Believe me, yours faithfully,

THE SECRETARY.

The Sequel.

From Miss Lavinia to Miss Priscilla:

Dearest Priscilla.—Our minister has preached once more to-day. We cannot be too thankful for his bold and faithful ministry. Once or twice he seemed to waver, when he spoke of a fearless pursuit of the truth, but plainly he meant a pursuit that must end in the old truths. Everyone praised his tact and judgment. Mr. T. shook his hands warmly for quite a minute. Of course he did not refer to the unfortunate utterances of the previous Sunday, but we were thinking of them, and he knew we were. It is impossible to overtake the error. The arrow shot into the air cannot be recalled; but our dear pastor did his best to undo the mischief. How thankful we must be for his faithful ministry.—Your loving friend,

LAVINIA.

Mary, aged 3, noticed for the first time the wealth of white blossoms covering the plum and cherry tree. She studied them thoughtfully for a moment and then, turning her curly head, questioned: "Mamma, is that where pop-corn grows?"

Emulation.

Willie's grandfather is a fine old gentleman, with a little bald spot right on top of his head. The boy is fond of the old man, and hopes that some day he will be just like him. Some time ago he went to the barber to have his hair trimmed.

"I want you to cut it just like grandpa's," he said, "with a little hole in the middle."

AN OLD EDITOR

Found \$2,000 Worth of Food.

The editor of a paper out in Okla. said: "Yes, it is true when I got hold of Grape-Nuts food it was worth more than a \$2,000 doctor bill to me, for it made me a well man. I have gained 25 pounds in weight, my strength has returned tenfold, my brain power has been given back to me and that is an absolute essential, for I am an editor and have been for 35 years."

"My pen shall always be ready to speak a good word for this powerful nutritive food. I had of course often read the advertisements regarding Grape-Nuts, but never thought to apply the food to my own use until in my extremity and sickness the thought came to me that it might fit my case. The statements in regard to the food are absolutely correct, as I have proven in my own case. One very fortunate thing about the food is that while it is the most scientifically made and highly nourishing, concentrated food I have ever known, it has so delicious a taste that it wins and holds friends." "There's a Reason." Read "The Road to Wellville," in pkgs.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

A. M. Growden has accepted a call to Mishawaka, Ind.

A. J. Bradshaw has located with the church at Taloga, Okla.

O. L. Adams will begin a meeting in Blue Rapids, Kan., next Sunday.

F. Boyd, of Barry, Ill., will locate as pastor of the church in Lenora, Okla.

E. C. Harris is the new minister of the Lansdowne church in East S. Louis, Ill.

Evangelists Wilhite and Tuckerman are in a tabernacle meeting at Bryan, Tex.

The church building in Chewton, Pa., where C. A. Young is pastor, will be re-decorated.

R. H. Ellett, of Bellingham, Neb., is the new pastor of our strong church in Iola, Kan.

The new church house in Brookfield, Mo., will be dedicated June 23 by L. L. Carpenter.

R. A. Schell, Hastings, Neb., and H. C. Williams, Fairfield, Neb., recently exchanged pulpits.

The brethren in Stratford, Tex., have about completed their new house of worship at a cost of \$4,500.

E. E. Violett and Oscar Marks are helping S. W. Elam and brethren in Dallas, Ill., in a fine meeting.

F. A. Bright, pastor in Waynesburg, Pa., is holding a meeting for the brethren in Deep Valley, W. Va.

Chas. E. McVay of Benkelman, Neb., may be secured as song leader for a meeting in July or August.

The outlook of our church in Larkin, Kan., is promising under the ministry of the new pastor, W. L. Garrison.

Evangelist Phillips of Iola, Kan., will help the brethren in Moran, Kan., in a tent meeting during the summer.

E. L. Keckley, pastor of Ulysses, Neb., recently preached in a union service in the Congregational church.

Our brethren in Bower, Neb., where J. D. Forsythe is pastor, are planning for a tent meeting during the summer.

Our brethren in Blue Mound, Kan., re-dedicated last Sunday a church building purchased from another communion.

W. E. Carroll became minister of the church in Russell, Iowa, a few weeks ago and is getting his work nicely in hand.

James A. Crain recently began his pastorate in Frederick, Okla. The church is now meeting in its new \$30,000 building.

Evangelist Herbert Yeuell is in a stirring meeting with J. M. Bell and his people of the First church in McKinney, Tex.

B. S. Keuseff maintains a work in McKeesport, Pa., among the Bulgarians and Croats. He preaches on week nights from house to house, doing effective work with small groups of men.

A fine Sunday school at Clarinda, Iowa, where W. T. Fisher is the faithful pastor, made a Children's Day offering of \$205.16.

R. A. Martin and his people in Muskego, Okla., are badly in need of a larger church house, which they hope to secure this year.

D. A. Youtsy will devote all of his time to the church in Gering, Neb., where he has had about forty additions during the past year.

Alfred W. Place, pastor of the church in Bellevue, Pa., has enjoyed a short visit to his former house at Bowling Green, Ohio.

The church in North Dallas, Tex., will begin a meeting next Sunday in which W. B. Carnes will have the assistance of A. E. Dubber.

The Beach View church near Pittsburg, of which F. J. Longdon, Jr., is pastor, is getting ready to build a new church property.

The Central church in Pittsburg, Pa., is on the honor roll with a substantial increase in the salary of C. L. Thurgood, the pastor.

The Missouri state convention convenes this week on Friday at Sedalia. Missouri should have a host of pilgrims to the convention.

W. R. Warren, centennial secretary, has gone to the Pacific coast to spend two months among our churches in that part of the country.

A. B. Moore has resigned as pastor in Ashtabula, Ohio, and will go to St. Louis, Mo., which will be his headquarters while doing evangelistic work.

J. I. Nicholson and the brethren at Presho, S. D., recently dedicated a new church building. Lawrence Wright is now helping them in a meeting.

Next year the Kansas Christian Missionary Society will be fifty years old. Plans are being made for a proper celebration of the jubilee of the society.

P. C. Macfarlane, emergency secretary, spoke at Jacksonville, Ill., last Sunday. He will make addresses at Indianapolis, Ind., June 11, and Bloomington, Ill., June 12.

J. F. Bennett, formerly a Baptist minister, is a new man among the Disciples. He has located at Denison, Kan. His church there is planning for a new building.

Our new church in Bowling Green, Ohio, was dedicated last Sunday. The new building cost \$27,000. Clyde Darsie, the pastor, had the help of Z. T. Sweeney.

The Central church in New Castle, Pa., has a large Boys' Brigade, which made its appearance in the Memorial Day parade in new uniforms, winning favorable comment from the daily papers.

The churches in Jackson, Peoria, Springfield and Petersburg, Ill., will join in a great fellowship picnic at Old Salem Grounds near Petersburg, June

28th. All of our congregations within reach are invited to join in the pleasures of the day and make this a great occasion in the life of the churches of the district.

In successful Children Day exercises in the Fourth church, Indianapolis, Ind., an offering of \$167.45 was received. E. H. Clifford is the superintendent. Charles E. Underwood is the untiring pastor.

After a pastorate of six years, in which his work has been marked by a steady growth, L. F. McCray has resigned as pastor in Valley Junction, Ia. His resignation will take effect at once.

The corner stone of the new church building in Fredonia, Kans., will be laid June 17th. H. M. Johnstone, pastor, will have charge of the services, and Chas. A. Finch, of Topeka, Kans., will deliver the address.

Plans for the organization of a men's Bible Class in the Hammett Place church, St. Louis, Mo., were adopted at a men's banquet May 30. Casper C. Garrigues is doing effective work as pastor of this church.

P. C. Macfarlane, the San Francisco Emergency Secretary, was in Chicago on Monday of last week. After spending a few hours in the city, during which some of our brethren had the pleasure of lunching with him, he left for Springfield and Bloomington, Ill., in the interests of the offering for our churches in San Francisco. It is the hope of many of our Chicago brethren that another opportunity

BAD DREAMS Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night, for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavor. It entirely took the place of coffee, and to my very great satisfaction I began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman and child from the unwholesome drug (caffeine) in ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours had stomach trouble for a long time and could not get well as long as she used coffee. She finally quit it and began the use of Postum and is now perfectly well." "There's a Reason." Read the little "Health Classic," "The Road to Wellville," in pkgs.

may be found by Brother Macfarlane to be in the city when the enterprise of the San Francisco offering may be brought before our churches of the city.

Next week brings the gathering of the forces of Iowa in the state convention at Des Moines, June 17-20.

R. E. Elmore had good evidence of the high esteem of his church in Roanoke, Va., in a handsome increase in his salary.

The brethren of the First Church in East St. Louis, Ill., of which E. A. Gilliland is pastor, are planning the erection of a new \$30,000 building.

Russell F. Thrapp spoke last Sunday in the First church in Jacksonville, Ill., to the traveling men of the city. In the evening Bishop William F. Warren of the Methodist church occupied Brother Thrapp's pulpit.

At the regular services of the church since Jan. 1 there have been fifty-one additions to the membership of the Magnolia Avenue church, Los Angeles. The interest and activity of this enthusiastic church remain unabated.

The work of Claire L. Waite as minister of our church in Milwaukee, Wis., has been marked by effective organization and vigorous advancement in every good cause of the brotherhood. The offering for home missions was \$225.

W. A. Moore and his people in Tacoma, Wash., have easily provided the support of Dr. Wakefield as their living link missionary. The church is rejoicing in the prospect of moving into the chapel of the new building August 1st.

L. E. Brown, minister of the church in Lebanon, Ind., delivered the memorial address in Paris, Ill., which was spoken of very highly by the daily papers of that city. He also lectured in the Christian Church on "Uncle Sam" to a large and appreciative audience.

Z. E. Bates, of Fairmount, W. Va., preached last Sunday for the church in Atchison, Kan., with a view of locating there as pastor, succeeding W. T. Hilton.

J. I. West is now ministering to the new Budlong Avenue church, Los Angeles, George Ringo having resigned to devote himself to the upbuilding of the mission recently launched on West Jefferson street. The Budlong Avenue church has a most promising future.

A men's banquet to be held Wednesday evening, June 26, will be a special feature of the New York state convention to be held in New York city, June 25-28. The meeting will be held in the One Hundred and Sixty-ninth Street church, of which S. T. Willis is the pastor.

We are glad to hear that E. E. Cowperthwaite, of Wilkes Barre, Pa., is once more able to take up his work, after three weeks of illness. His church is carrying forward its work in a most difficult field, with much faithfulness and earnestness on the part of both the pastor and people.

A neat and useful church house was dedicated May 19 by the brethren in Great Falls, Mont. J. M. Hoffman, Des Moines, Iowa, assisted W. E. Brandenburg, the pastor. Brother Hoffman was called May 26 to Ravenswood, Mo., to as-

sist C. C. Dobbs in dedicating a new church house which cost \$5,000.

We have received an invitation to the commencement week exercises of the Christian Temple Seminary, Baltimore, Md., of which Peter Ainslie is dean. The baccalaureate sermon was preached by him last Sunday. The commencement address will be delivered next Thursday by Charles H. Dodd, a Baptist minister of Baltimore.

Every one of our preachers should have July 7th circled on his calendar as the day of the next mountain-top experience of our people in giving. July 7th is San Francisco Day, and the preacher who has not yet learned that fact is not awake to the larger interests of the brotherhood and not sufficiently interested in the welfare of his own congregation.

State Evangelist Lawrence Wright, Miss Wambaugh of Angola, Ind., is now in a meeting at Armour, S. D. The outlook was most favorable, but a strange epidemic which physicians have been unable to name and which has caused the death of the sheriff and other prominent citizens in one day after they were taken sick, interferes greatly with the success of the meeting.

The congregation in Jacksonville, Ill., has just ended its first year in the state-ly new building. During the year there were 215 additions and the Bible School was almost doubled in enrollment. Under the preaching of R. F. Thrapp, the pastor, there are additions in almost every service. The church is increasing in influence as a power for righteousness in the community.

Our mission church in Freeport, Ill., has enjoyed a healthy growth since J. A. Barnett has been in charge. Especially in the Sunday School the work has prospered, the school increasing from an attendance of 45 to 175 on June 2. There have been 24 additions during the first half year of the pastorate, three of these coming from the Sunday School at the close of the Children's Day exercises.

The program of the convention of the South Dakota Missionary Society, which meets at Parker June 20-23, promises a rich feast for delegates. Among those who will make addresses are Mrs. Louise Kelley, F. M. Rains, H. A. Denton, W. R. Warren, J. H. Mohorter, F. B. Sapp, A. H. Seymour and other strong ministers of the state. Lodging and breakfast will be free and meals reasonable. Send names to Charles Mahon, Parker, S. D.

The annual report of the Central Church of Christ, Dayton, Ohio, I. J. Cahill, pastor, was made public June 9 and shows a total of money passing through the church treasury, \$3,787.61; of this \$1,056.60 was for missions; in addition to this various societies in the church raised for the same purpose \$423.57, a total from the congregation of \$1,480.17 for missions. There were eighty-seven additions to the membership of the church.

F. L. Davis has recently closed a good meeting on his field at Wilmington, N. C. During the meeting E. B. Stevens and wife, formerly loyal Disciples in the old Central Church of Chicago, Ill., who have lived for twenty years in Southport, N. C., united with the Wilmington church. There is no congregation of the Disciples in Southport, but they and Brother Da-

vis hope for an organization of one in the future of our missionary work in that state.

We learn that Chas. L. Beal, who is our progressive and successful pastor in Palo Alto, Cal., should have been given credit as author of the article in last week's Christian Century on "Heroism in the Palo Alto Church." The record of the work of Brother Beal and his people since the California disaster is one to challenge the admiration of every Disciple and to put us to shame for any indifference and neglect in the matter of the offering for our California Brethren.

Among the speakers at the New York State Convention are: J. S. Raum, L. N. D. Wells, J. P. Lichtenberger, E. M. Todd, C. J. Armstrong, Prof. Herbert Martin, L. C. McPherson, W. C. Bower, T. C. Cramblet, Peter Ainslie, a number of our national secretaries and other strong preachers of the state. The convention will be held June 25-28 in New York City. The 169th Street Church will provide lodging and breakfast for delegates.

The Magnolia Avenue church of Los Angeles, Cal., of which Jesse P. McKnight is pastor, has called J. Leslie Lobingier, recently graduated from the College of the Bible, Kentucky University, to become assistant pastor. Brother Lobingier will begin his work with the church about June 25. The annual dinner of the officers and teachers of the Sunday school of the church was recently held in honor of the return of the superintendent, S. J. Chapman, after several weeks' absence in the east. Following the dinner, toasts and addresses upon practical phases of Sunday school work were given. These "family gatherings" of the workers of the Bible school have been most valuable in the work of this school, which, by the way, is one of the largest of our California schools.

STRIKING CHILDREN'S DAY VICTORIES.

Owensboro, Ky.—Offering for Heathen Missions will run up to about \$225. Rained Sunday. Attendance not so good as otherwise.—R. H. Crossfield.

York, Nebr.—Our apportionment this year was \$35. We have almost doubled it. We want a share in a mission station.—Mrs. E. Bradwell.

Allegheny, Pa.—Offering at First Church Sunday-school \$850. How is that for a school whose average attendance is 306?—C. M. Bishop, Supt.

Parsons, Kans.—The suspense is over. Everything went off lovely—at least 500

The Royal Baking Powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world. It makes more, better and more healthful food.

There is danger of alum in the lower-priced powders.

people could not get in the house. Offering will reach about \$175.—T. L. Trotter.

Washington, D. C.—The Ninth Street Sunday-school gave \$263 on Children's Day.—Geo. A. Miller.

Niagara Falls, N. Y.—Offering \$53.61. More than our apportionment.—J. D. Barnhardt.

Lexington, Ill.—Our Children's Day offering was \$16.25.—B. H. Sealock.

Literberry, Ill.—Children's Day offering was \$104.53.—O. L. Crum.

Atlanta, Kans.—Exercises held here last night. Best we have ever had. Great crowd. Offering \$8.—C. F. Belknap.

Jennings, La.—Our apportionment was \$10, our offering over \$35.—L. L. Crowl.

Hopkinsville, Ky.—Children's Day offering a little more than \$400.—H. D. Smith.

Collinwood, O.—Offering \$85. Will increase to \$90.—M. S. Buckley.

Chambersburg, Ill.—Our apportionment was \$40. Our offering amounts to over \$55.—G. A. Gish.

Indianapolis, Ind.—Central Church Sunday-school offering \$375. This excels any past year.—A. B. Philputt.

Washington, Ind.—Our apportionment was \$25, our offering a little more than \$50.—Fon Burt, Supt.

Columbus, O.—Offering 4th Avenue Sunday-school \$125.—Walter Mansell.

Springfield, Ill.—West Side Sunday-school offering \$92.49. Will make it \$100.

Oskaloosa, Ia.—Our offering will be about \$70.

Farmington, Mo.—Our offering was \$32.41.—Edward Owens.

Fredonia, Kans.—We had 145 present at Sunday-school and a collection of \$8.07.—H. M. Johnstone, pastor.

Milwaukee, Wis.—Our Children's Day

offering is \$43.40.—Claire L. Waite, pastor.

HAMILTON COLLEGE COMMENCEMENT WEEK.

Hamilton College, Lexington, Kentucky closed the most prosperous year in its history May 23d, with a week of brilliant programs beginning May 17th.

The baccalaureate services were held at the Broadway Christian Church. The splendidly practical sermon was preached by Rev. Philip Y. Pendelton. The music was all by college talent and was beautiful and inspiring from the processional by the college choir to the postlude by Signor Randegger, the gifted head of the Hamilton School of Music.

The annual Art exhibit was visited by many friends and patrons and proved to be a splendid showing of studies and sketches in black and white, water colors and oils. There was also a large display of ceramic work. An interesting exhibit of wood-carving showed that the college students were abreast of the times in the Arts and Crafts movement.

The School of Expression gave two delightful programs, the well-trained students interpreting the best literature in a manner so free from affectation as to recall the high criticism "true art is to conceal art."

The training of the School of Music made a splendid impression in the high order of music rendered on all programs. This reached a culmination in the grand annual concert on Wednesday night when a number of the great compositions for piano and voice were given skillful interpretation.

The Class Day program is always a beautiful and interesting feature of com-

mencement week, and this year, by reason of strong personnel of the class was unusually good from the gracious words of welcome by the class president to the planting of ivy at the corner of the handsome new stone porch.

Commencement night the opera house was packed with one of the largest audiences ever gathered at a commencement program in Lexington. The largest graduating class in the history of the college, number thirty-eight, with the college choir of thirty voices were seated on the stage, which was handsomely decorated. Each graduate carried several stalks of ascension lilies, forming a beautiful picture. Dr. David S. Francis was the commencement speaker delivering a masterly address on "The Power of Personality" commanding the undivided attention of his audience from the opening to the close of his address. The piano numbers, chorus and solo numbers were all by students of the School of Music. Mrs. St. Clair, president of the college, closed the program by first awarding several handsome gold medals to first honor students in different departments, and then presented the diplomas in a brief and fitting speech giving some interesting data of the almost phenomenal growth of the college during the past four years. With tender words, farewell was said to the splendid class of graduates a number of whom are to enter eastern colleges on Hamilton certificate in September, while others are to continue their work at Kentucky University and other institutions of higher learning. The hospitality of the college and of Lexington was extended to many guests who were present commencement week from many parts of Kentucky and other states.

Among the Disciples of Chicago

C. G. Kindred received two persons into the membership of the Englewood Church last Sunday morning.

There was one addition in last Sunday's services at the church in Harvey, Ill., where S. G. Buckner is pastor.

In Children's Day exercises of the Sunday school of the First Church under the direction of Mrs. J. M. Dawson, an offering of over \$25 was received.

W. F. Shaw of the Sheffield Avenue Church is improving slowly. His pulpit is being supplied during his illness by Clark W. Cummings and D. E. S. Ames.

Miss Lura V. Thompson, state organizer of the Christian Woman's Board of Missions spoke both morning and evening, June 2, at the West End Church. Sumner T. Martin was out of the city.

There was one baptism following the morning services in the First Church. W. C. Hull, the pastor, will close his work for the First Church this month and will join his family in their summer home in New York state.

W. A. Ellis gave a stereopticon lecture last Sunday evening on "The Life of Christ" in the Austin Church. The attendance was unusually large. The men of this church will give a dinner June 18. G. A. Campbell is the pastor.

In Children's Day exercises in the Irving Park Church, 18 children were graduated from the primary department. W. F. Rothenburger, the pastor, received two persons into the membership of the church in the regular services. This

congregation is rejoicing because of its success in freeing itself completely from a mortgage of \$2,500 on the church property.

There were two additions last Sunday in the Evanston Church, for which W. D. Ward is preaching. The exchange of pastorates by Brother Ward and O. F. Jordan of Rockford, Ill., will be marked by special services on June 30 and July 7.

The Children's Day offering at the Logan Square Mission Church was \$14.18. The offering of this congregation for missions was \$7.10. The people are rejoicing in the possession of a new organ for their services. Clark W. Cummings is faithfully leading in the work of the mission.

Herbert Yeuell, our well-known evangelist, was in the city for a few hours last week, returning from England and on his way to McKinney, Texas, to assist J. M. Bell in a meeting. Brother Yeuell returned from his trip abroad much rested and vigorous for the great meetings scheduled in his work for the coming months.

The Christian Ministers' Association will have an outing next Monday when they will take the boat at 9 o'clock from the Clark street bridge for Michigan City. Other members of our churches who care to join the party will be welcome. The preachers enjoyed a luncheon last Monday in the private dining room of the Y. M. C. A. The program was informal. Prof. Silas Jones of

Eureka College was one of the visitors, having a few hours in the city on his way to Forest, Ill.

In the services last Sunday at the Metropolitan Church, of which A. T. Campbell is pastor, there was one addition. Next Sunday Dr. Janes, a lady physician of the city, who is much interested in the Adult Bible Class movement, will make an address to the young people of the church. Two new young people's classes have been organized in the Metropolitan Sunday School. The present good conditions in the life of the church are marked especially by its excellent financial showing.

The commencement of the Divinity School of the University of Chicago is of special interest because five ministers of the Disciples are among the graduates this year. They are: W. F. Rothenburger, George B. Stewart, Guy Hoover, E. A. Henry and W. D. Ward. These men all have high standing in their seminary work, and with one exception have done pastoral work in Chicago churches with most marked success. W. F. Rothenburger, who has done his work in the Church History department, has been offered a fellowship in that department.

C. F. Ladd, who has been a minister of the Christian Adventist Church and pastor in Mendota, Ill., after some months' correspondence with Sumner T. Martin, has united with the Disciples and placed his membership with the West End Church of this city. Mendota is the seat of the Christian Adventists

College in Illinois and Brother Ladd is highly spoken of by the Christian Adventists of Mendota and elsewhere. He has the best of references and can be secured for evangelistic or pastoral work. He has spoken recently in several of our Chicago churches and has been well received. Address him at Mendota, Ill.

CONVENTION AND RALLY.

The fifty-second annual rally and convention of the Christian Woman's Board of Missions met in the Irving Park Church last Thursday morning. Mrs. Mary A. Agnew, president of the union, called the convention to order and introduced Mrs. A. G. Harwood of Irving Park, who had charge of the devotional services.

Visiting delegates were welcomed by Mrs. C. E. Chapman of the Irving Park auxiliary. The address of the morning was delivered by Mrs. Lura V. Thompson, the state secretary and organizer, who spoke with characteristic enthusiasm and interest to her hearers. Mrs. S. B. Rozlens of Irving Park, was the soloist of the morning session. Mrs. Thompson had charge of the installation of new officers who are: Mrs. Mary A. Agnew, of Hyde Park, president; Mrs. Guy Hoover of West Pullman, vice-president; Mrs. Carrie V. Gray, of the Sheffield Avenue Church, secretary; and Mrs. May E. Lloyd of the Jackson Boulevard Church, treasurer.

After a dainty luncheon which did credit to the ladies of the Irving Park Church, the afternoon session convened at 1:30. Mrs. A. B. Cole of the Douglas Park Church, was leader of the devotional services. The first address was delivered by Mrs. Clifford S. Weaver of Osaka, Japan. Mrs. Weaver has just returned with her husband from seven years of missionary work in Japan, and kindled enthusiasm by her talk on "Life Among the Japanese." After a pleasing solo by Mrs. Richard Mates of Irving Park, Mrs. F. J. Clarke of the Jackson Boul. Church, spoke, taking the place of Miss Clara B. Griffin, who could not be present. The music was in charge of Mrs. Robert Faunt as organist and Mrs. L. R. Moore as leader.

The attendance at the sessions of the convention was unusually large, good delegations being present from almost every auxiliary of the city.

A most unusual and interesting incident occurred when Sumner T. Martin, the city evangelist, received C. F. Ladd, formerly a minister of the Christian Adventist Church, Mendota, Ill., into the fellowship of the Disciples at the afternoon session.

The union graciously recognized the character of the work that Mrs. Mary A. Agnew has done as president by voting to send her as a delegate to the Summer School of Methods in Missionary Work, which convenes at Winona Lake, Ind., June 24. This sets a very commendable precedent in the work of the Chicago Union. This year the Christian Woman's Board of Missions has received larger recognition than heretofore on the program of the Winona Conference. Mrs. Agnew has been a committee member, and Mrs. M. E. Harlan, Mrs. Helen E. Moses and Prof. W. M. Forest are on the program of the conference. We rejoice in the enthusiasm of the ladies of the Union which prompts the sending of a delegate and we hope that soon many

delegates may be attending the Winona Conference from Chicago.

CHRISTIAN ENDEAVOR RALLY.

As usual the Christian Woman's Board of Missions Convention was followed Thursday evening by a Christian Endeavor rally. After a brief social hour in which the delegates were made to feel the warm welcome of W. F. Rothenburger, the pastor of the Irving Park Church, and his people, a dinner was served for the visitors. At 8 o'clock Mr. Proctor, president of the Christian Endeavor Union, called the delegates to order and Mr. Naramore of Evanston, led the music in a short song service. Miss Miller was introduced and spoke briefly on the prospect of her work as a missionary of the Foreign Society in China. After a pleasing cornet and saxophone duet by Frank and Theodore Van Etten, the chief speaker of the evening, W. D. Ward, was introduced. He spoke earnestly and eloquently on "Christian Endeavorers in the World."

The roll-call revealed the fact that there were delegates present from ten societies of the city. The banner was awarded to the First Church Society. In attendance the rally was the best for several months. The choir of the Evanston Church consisting of seven young ladies added much to the interest of the program by their musical numbers.

H.

BETHANY COLLEGE COMMENCEMENT.

The sixty-sixth year of Bethany College closes with the annual commencement exercises, June 16-20. The baccalaureate sermon will be preached by Charles L. Thurgood, pastor of the Central Christian Church, Pittsburg, Pa., Sunday, June 16th, at 11 a. m. The annual sermon to the Christian associations will be delivered by Dr. W. T. Moore, of Columbia, Mo., Sunday evening, June 16. The annual contest between the Neotrophian and American Literary societies comes on Monday evening, June 17. The board of trustees meets Tuesday at 4 o'clock p. m., and the president's reception will be given at 7 p. m., the same day. On Wednesday the class and field day exercises will be conducted on the campus. Wednesday is given over to the department of music for its exhibition.

Thursday is commencement day proper. Beginning at 9:30 a. m., the orators, chosen from the senior class, will speak; music will be rendered by the college band. Hon. W. P. Hubbard, member of Congress, Wheeling, W. Va., will deliver an address on commencement day. Members of the board of trustees will also deliver short addresses. A special feature of commencement day is the alumni dinner arranged for 1 o'clock, p. m.—immediately after the graduating exercises. This banquet will be held in the new library building and Dr. F. D. Power of Washington, D. C., president of the alumni association will be toastmaster. Many distinguished alumni have announced their intention of being present. It is expected that at least two hundred alumni and former students will attend this banquet. The year, just closing is regarded as the very best, all things considered, in Bethany's long and honorable history. The attendance reached the high water mark of 280. There are 38 in this year's graduating class; 16 of this number go forth to preach the gospel.

Ninety students are enrolled this session in the Bible department. The outlook for the institution grows constantly brighter. Our friends are cordially invited to come and join us in making the coming commencement a memorable one. A summer school, continuing six weeks will open June 24.

Thomas E. Cramblet.

Bethany, W. Va.

DEDICATION AT UNION-TOWN, PA.

May 19 was a notable day in the history of the Uniontown, Pa., church. The occasion was the rededication of the greatly enlarged and beautiful Central Christian church. The Uniontown church was organized in the home of Hon. M. M. Cochran, October 24, 1888. Four days later a woman's missionary society was organized and from that day to this the organization has been thoroughly missionary. In 1901 this church became a living link in the foreign society. John G. McGavran of Damoh, India, is the church's living link in the foreign field. This church is also a living link in the home field; is one of the largest contributors to western Pennsylvania missions; is the banner church this year in gifts to Bethany College. Nor has this church been unmindful of the needs in the country surrounding Uniontown. Missions have been established at Hopwood and New Salem and comfortable meeting houses have been built and paid for in these nearby towns.

The congregation has been served by such able preachers as J. C. B. Stivers, W. J. Cooke and Herbert Yeuell, and revival meetings have been held in the church by O. H. Phillips, E. B. Bagby, Earl Wilfrey, W. H. Book and James Small. The pastorate of J. Walter Carpenter began in June, 1905, and has from the first been characterized by faithful and efficient work. He has been untiring in his efforts to enlarge the work of the church and is deservedly popular, both in and out of the church. In 1891 our first meeting house in Uniontown was erected at a cost of \$13,000. The recent work of enlargement began with the purchase of an additional lot adjoining the church. A few months later Hon. M. M. Cochran and W. F. Frederick, two consecrated business men of the church, donated another lot. This gave ample ground for the erection of the large and commodious church building which was dedicated May 19. The entire cost of the improvements was almost \$30,000. The lots upon which the building stands are centrally located and are estimated to be worth at least \$50,000. The congregation also owns a splendid parsonage. The writer was invited to preach three sermons at the dedicatory services. He has conducted more than one hundred dedications, but this was the first at which no call was made for funds. The cost of rebuilding had been so nearly provided for that the official board volunteered to care for the small balance. The day was one of devout rejoicing. At the platform meeting in the afternoon, in addition to the addresses of local ministers, W. R. Warren, O. H. Phillips, Howard Cramblet, Prof. Phillip Johnson, Chas. M. Watson and R. S. Latimer made brief congratulatory addresses.

The building is a model in church architecture. It is built of brick with stone and terra cotta trimmings.

By opening the sliding doors between

the Bible school rooms and the main auditorium, one large room is secured with a seating capacity of 1,500. The main auditorium has a seating capacity of 450. With its wide aisles, new pews, pipe organ and artistic decorations, it is a pleasing room indeed. The Uniontown church, in its building, in its membership, in its official board and in its consecrated minister, is one of the greatest in our great brotherhood.

T. E. Cramblet.

Bethany, W. Va.

DEDICATION AT OAK HARBOR, OHIO.

The remodeled and enlarged church building at Oak Harbor, Ohio, was appropriately rededicated Lord's day, May 26. A Sunday School room with beautiful class rooms was recently added to the old building and the entire building beautifully decorated. The total cost of these improvements amounted to almost \$3,000. About \$700 of this was unprovided for before dedication day. The writer preached the sermons of the day and in a few minutes raised something over \$1,000. There was great rejoicing over the success of the day. The Netz sisters of Toledo, assisted with the music at the evening service. Bro. Stevens, pastor at Elmore, Ohio, rendered valuable assistance by being present with a goodly delegation from the Elmore church.

C. L. Morrison is the beloved minister of the Oak Harbor church. He had everything in readiness for the dedication. We predict a bright future for this devoted congregation.

T. E. Cramblet.

Bethany, W. Va.

NOTES FROM KENTUCKY MISSION FIELDS.

Latonia has let contract for \$2,500 improvement on house of worship. While this is needed it is probable that it would not have been undertaken but for convention meeting there. It is almost certain that an auditorium seating about 1,200 people will be completed by time of our meeting and will be available for night sessions—the church building will suffice for the day sessions. H. C. Runyon is as busy as can be and says that the people want a great convention.—Beattyville loses her preacher, J. S. Mill, who goes to Australia.—Latest news from Bro. S. J. Short indicates that he is in a very deplorable condition himself on account of the shock caused by the death of his two little boys, who were burned in his house. The older son is recovering, although it was at first thought that he could not live.—D. G. Combs writes that he did not do very much work in May on account of the rainy weather and the usual hindrances of spring in the mountain region.—J. W. Ligon writes that all indebtedness has been paid on Chatham mission and that announcement has been made that after this year the work will be self-supporting.—Seventeen additions reported by Z. Bell, the special evangelist of the Broadway church, Lexington.—J. P. Bornwasser has gotten the Bromley work well in hand. He resigned a good position in the railroad line to give himself wholly to the work of the ministry.—J. B. Briney preached four sermons at Bardstown.—There were three additions at Valley View and the preacher, O. J. Young, reports both that and the Irvine work do-

ing well.—C. W. Campbell had five additions and will devote much of the summer to meetings in the mountains.—Four added at Clay City and Geo. D. Verco says that W. J. Cocke is to assist in a meeting beginning June 30th when a fine work is expected.—Lebanon Junction is in better condition than for years, if not in its entire history. C. R. L. Vawter was there for about one month and worked both in season and out of season to bring about these conditions. He is tireless and tactful in his work. L. T. Cole, the regular preacher, says a fine work has been done.—H. L. Atkinson is planning for several meetings in the country contiguous to Hazel Green. At West Liberty he was aided in a meeting by T. S. Tinsley. There were 22 baptized. Fine meeting.—W. J. Cocke held a fine meeting at Bellevue, Boone county. There were 12 baptisms. This is a point at which we have been helping for several years.—There were seventeen additions in J. W. Masters' field and the work advanced generally.—Erlanger had a glorious meeting in which the church and L. B. Haskins had the help of Edgar D. Jones, the first minister of this mission. Forty added at last report, several entire families came in. The church is much strengthened.—Thomas, Summers, Petty and others have not been heard from. Let us have reports promptly at close of each month.—H. W. Elliott visited ten churches, preached fourteen sermons, collected \$441.57. This is a gain of \$174.67 over last May and a gain as compared with the same date last year of \$956.67. We have not had enough for two months to meet our expenses. We are gradually slipping behind. We need the help of many churches at the earliest possible date. If there are any people who have any money they can give individually for the work it is much needed and will be very much appreciated.

H. W. Elliott, Sec.

Sulphur, Ky., May 31, 1907.

OKMULGEE (I. T.) MEETING.

The greatest meeting in the history of the church here, and from many points of view, one of the greatest in the brotherhood, closed Sunday night with 57 additions (42 confessions). Viewed simply by the number of additions, of course, there have been greater meetings, but the number of additions is not the only measure of greatness to be considered in a revival meeting. In fact it is oftentimes the least thing to be considered. This was a splendid meeting, not only from the number of additions, but also from the character of those who have been brought into the church, there being many noble young men and women and heads of families among the number.

Naturally the principal feature of the revival was the preaching of Bro. Mitchell. Never has it been our privilege to listen to the gospel presented with greater power than it was in this meeting. He does not shun to declare the whole counsel of God, yet he does it in such a sweet spirited manner that no offense can be taken. Members of the other religious bodies participated in the services and showed great interest in the meeting. His appeals to accept Christ were almost irresistible and the wonder is that any one out of Christ could fail to respond.

In spite of the very bad weather and opposition meetings in the town, the house was often taxed to its utmost ca-

capacity to accommodate the crowds and at the closing service many were turned away.

The church has been greatly strengthened by this meeting and will enter into the work with renewed vigor, all departments of the work having been revived and encouraged. New classes have been formed in the Bible School, the Endeavor Society has received new recruits and the whole church has been placed

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INDIANA HOLDS SAN FRANCISCO DAY LUNCHEON.

P. C. MacFarlane was in Indiana this week representing the cause of San Francisco. He spoke Sunday morning at Franklin. The day was stormy and the attendance not so large as usual, but the good people of that church showed their sympathy with their brethren in San Francisco by agreeing to take the offering for reconstruction the first Lord's Day in July, and as an earnest of their good intention subscribed \$182.00 then and there. In the evening Mr. MacFarlane spoke at the Irvington church in Indianapolis, receiving a very sympathetic hearing. This congregation, like most others in the state, will observe San Francisco Day.

As the result of a conference held on Monday, in person and by telephone, it was decided to invite all the interested ministers of the state to attend a San Francisco Day luncheon in Indianapolis, at noon, on June 11th, at one of the leading hotels. This meeting will be addressed by P. C. MacFarlane and others, and plans will be formed for the effective observance of San Francisco Day. The call for the meeting is general, is addressed to all ministers willing to attend, and is signed by fifteen or more men, among whom are the following: A. B. Philpott, Harry G. Hill, Jabez Hall, A. L. Orcutt, R. W. Abberly, R. E. Moss, J. H. Craig, T. W. Grafton, R. W. Clymer, William Oeschger, R. E. Sellers, T. E. Sellers, L. H. Stine, W. H. Book.

FOREIGN MISSIONARY NOTES.

The weather on Children's Day was cold and wet, but it takes more than bad weather to dampen the ardor of the boys and girls. The reports are extremely encouraging.

A brother in Indiana gave \$200 to the Foreign Society on the Annuity Plan last week.

The offering of the Independence

Boulevard Sunday-school, Kansas City, Mo., was \$1,645. We know of only one other Sunday-school in the world that gives as much for foreign missions. The Spurgeon Tabernacle school, London, England, gives \$2,000 a year.

CLUBS OR CLASSES.

(Continued from page 556.)

the Men's Club. About this time we looked over the Sunday School and found a class of six young men. The pastor took charge of this class and now has an enrollment of 32 with an average attendance of 24. Two Men's socials have been held, the class has been organized and last Monday night a social was given by the class at which more than 200 people were present. We are going to give another Men's Banquet this fall, but this time it will be under the direction of the Young Men's Bible Class.

Fourth. By means of the class your work among the men can and will grow from week to week. There is something to join, it is not a dreamy something either. The club under ordinary circumstances doesn't grow. A few names may be added to the list, but the addition of names does not necessarily imply the increase of life.

Fifth. The class is permanent. The Sunday School is here to stay. If you will organize a Young Men's Bible Class in your Sunday School it will be a permanent addition to your work. The club may grow under one minister and die under another. But the class is permanent. Of course the interest may decline, but the institution is still there; and with the least degree of management will continue in effectiveness even without a minister.

Now, of course, somebody will object. I have spoken for myself and from a small amount of observation. If the club works in your community. I will still believe that you are the exception and not the rule; but I know that a Men's Bible Class can and will do effective work in any church along every line that the club co-operates and do it better.

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FROM THE FIELD

TELEGRAMS

Muncie, Ind., June 9th.—Results in Scoville meetings in the Jackson Street Christian Church by days this week: 56, 18, 19, 19, 23, 11, 58, with 618 total. Close with reception to-morrow night.

W. H. Allen, Pastor.

Jacksonville, Ill., June 10th.—Jacksonville "opens the ball" for San Francisco reconstruction in Illinois, subscribing \$200. Offerings will go much higher. Great church here. Watch Illinois San Francisco Day, July 7.

P. C. Macfarlane.

Bowling Green, Ohio, June 10th.—Successful dedication here yesterday. Church worth \$7,000. Raised nearly \$5,000. Clearance of all debts in sight. Great crowds and addresses. Sweeney a great director. Clyde Darsie.

ARKANSAS

Fayetteville.—In the regular services conducted by N. M. Ragland, the pastor, there were four additions to the church June 2. Three of these were upon confession of faith. Brother Ragland will soon close his ministry with this church, having accepted a call to Springfield, Mo.

CALIFORNIA

Watsonville.—M. D. Clubb, the enterprising pastor, had the help of O. P. Spiegel of Birmingham, Ala., in a great meeting which closed June 2d, with 64 additions. There was a fine interest. On the same day Brother Spiegel began a meeting at Salina, Cal.

NORTH CAROLINA

Wilmington.—In a meeting during four weeks, which closed June 2, there were twenty-four additions, twelve of them by confession. F. L. Davis began his ministry with this congregation March 1, when there was a congregation of thirty-five members. There are now sixty-two and there is a good Sunday school and Ladies' Aid Society. Wilmington is a city of 40,000, with 8,000 white people not in the churches. Brother Davis appreciates his field, but with the strength this meeting has given and with the enthusiasm of his people he feels that a strong church can be built up.

SOUTH DAKOTA

Hot Springs.—There were three more baptisms June 2 in the services of this church. There were seventy-one in the Bible School. Interest in the work being done by Joel Brown keeps up, and the church is growing in power.

FLORIDA

Tampa.—In May there were three additions to this church. The growth of the work is evident especially in the Sunday school both in attendance and offerings. W. H. Coleman is the worthy pastor.

ILLINOIS

Canton.—A meeting conducted by Harold E. Monser as evangelist, Mrs. J. E. Powell and Nellie Pollock as singers.

closed June 2. There were four additions in the last service, making a total of eighty persons who took membership with the congregation during the meeting. Fifty-six of these were by confession. J. G. Waggoner, the pastor, believes that the church has been greatly strengthened and its work set well forward by the meeting.

Cairo.—Evangelist Birch was the leader in a union meeting of the church in this city. O. D. Maple, the pastor, and his people had part in the campaign. The meeting was a great help to the church. There were four additions to the Christian church June 2, three of them by baptism. Deacons were elected and the condition of the church gives assurance of the success of the building enterprise.

IOWA

Des Moines.—J. M. Van Horn is the successful pastor of the Capitol Hill Church. Recently there have been two additions.

Glenwood.—There was one confession at the prayer meeting services recently. Roy Lucas, the pastor, and his people are spending \$5,000 in general repairs on the church property.

OHIO

East Liverpool.—In the month of May there were thirty-eight additions to the membership of the First church, of which E. P. Wise is pastor. Twenty-one of these were upon confession of faith. In both the First and Second churches our cause is prospering and the work is pushed with energy and success.

PENNSYLVANIA

Pittsburg.—In the regular services of the Central Church June 2d there were two additions. Brother I. L. Thurgood is pastor.

UTAH

Salt Lake City.—Albert Buxton has begun his ministry with this church. In the services on the first Sunday, June 2, there was one confession and done addition by letter.

TENNESSEE

Jackson.—John T. Brown, of Louisville, Ky., assisted E. S. Baker, the pastor, in a meeting which resulted in twenty-two additions to the church. Brother Baker has done an excellent work at Jackson. During his pastorate of three years a debt of \$3,000 has been paid and the state board almost entirely relieved of the support of the church. The house is small and it was thought best to close the meeting after two weeks with a view to holding a tent meeting later. John T.

Brown, the evangelist, counts on spending the next year or two holding meetings.

TEXAS

Plainview.—In recent services held by F. Douglas Wharton there have been nine additions.

Dallas.—W. B. Carnes has received three persons into the membership of the North Dallas Church in recent services. In Children's Day services \$23.90 was received as an offering.

If a man will only live in his Head, in Christ, the devil is under his feet.—F. B. Meyer.

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FUNK & WAGNALLS COMPANY, PUBLISHERS, NEW YORK AND LONDON, CLOTH BINDING, PRICE \$1.00 POSTPAID. WRITE J. A. JOYCE, SELLING AGENT, 300 BISSSELL BLOCK, PITTSBURGH, PA., FOR SPECIAL RATES TO PREACHERS AND CHURCHES.

"The author advances the most vigorous and practical plea yet made for the creedless church, free from title, ritualism, or robes."—Publishers. "This is a work of great merit, and I trust it may be circulated by the millions."—McLean. "Any Christian living a thousand miles from any church could take this book and with its description of the church and its references to the Bible organize the Church of Christ and invite men of any faith to meet in Him."—Scoville. "From a literary standpoint the book is a gem."—Christian Union. "There is thought-compelling power in the book."—Universalist Leader.

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GEO. H. SPRINGER, Manager, 256-258 Washington Street, BOSTON, MASS.

WASHINGTON, D. C.

Additions reported at ministers' meeting, Vermont avenue (F. D. Power), two baptisms and two by letter; Ninth street (George A. Miller), three confessions and two by statement; Rockville (J. P. Lewis), a confession. Euthusastic Children's Day exercises in various churches and good offerings. F. D. Power lectured in Newport News, Va., May 29. Claude C. Jones, Sec'y.

FT. MORGAN, COLORADO.

Fort Morgan, Colorado, is a thriving little city of 3,000 people. There had been no Christian Church until this one. June 1st a Sunday School was organized, with J. S. Campbell, a lawyer graduate of Drake University, as superintendent. Later a pastoral committee was appointed and Zuinglius Moore, Taylorville, Ill., was called. He began his work May 5th. The new congregation with almost 75 members has purchased a neat and useful brick building, formerly the property of the U. P. Church. Ft. Morgan lies in a beautiful district which is being rapidly developed. The outlook for our congregation in this progressive city is most flattering. There are frequent additions under the preaching of Brother Moore, and the new congregation is enthusiastic.

REPORT OF J. C. MASON.

Corresponding Secretary, Texas Christian Missionary Board, for the Year Ending May 31, 1907.

Total number of workers employed, 38; days, 6,348; sermons and addresses, 3,890; baptisms, 1,064; by letter and statement, 826; from denominations, 106. Total additions, 1,996. Churches planted, 29; Sunday schools, 26; houses built, 9; total cash for support of Texas missionaries, \$19,493.85; cash for houses, lots and local ministers, \$17,213.80. Total cash raised, \$36,707.65. Pledges taken, \$25,219.80.

Report of Personal Work of J. C. Mason, Corresponding Secretary, Texas Christian Mission Board, June 1, 1906, to May 31, 1907.

By Secretary—Total days, 365; sermons and addresses, 147; baptisms, 8; by letter, 31; net gain, 8; total additions, 39; cash raised in the field, \$2,481.05; cash raised by mail, \$4,806.05; total cash raised, \$7,287.10; pledges taken, \$7,312.00; places visited, 61; subscriptions for the "Courier," 21; subscriptions for "Texas Missions," 382; Sunday schools organized, 2; churches organized, 3.

MINNESOTA STATE CONVENTION.

June 17-20.

The jubilee convention of Churches of Christ in Minnesota will be held at the Portland Avenue Church, Minneapolis.

The church will furnish lodging and breakfast. All eyes are turned to this convention with the hopes that it will be the largest and best and most enthusiastic in 50 years' history of the organization.

Monday evening there will be an Endeavor Rally with a number of addresses, among them our C. E. Pres. B. V. Black.

Tuesday morning, ministerial program—The local preachers are: E. C. Nicholson, A. D. Horman, Baxter Waters, P. J. Rice, J. T. Daw, with closing address on "The Preacher and Missions," by A. McLean, C. W. B. M. Tuesday afternoon and evening promises its usual good pro-

gram and work. Among prominent speakers are Miss Ada Boyd, Blasapur, India, and Mrs. A. D. Horman.

Wednesday morning is state work, and afternoon, educational period, with address by Pres. Northrop of State University.

Wednesday evening, address by W. J. Wright.

The Sunday school session has provided H. H. Maninger for addresses, which guarantees it will be of profit and interest.

J. H. Mohorter will be present with his matchless plea, which last year touched the hearts of all who heard him. G. W. Muckley and A. L. Orcutt are also on the program for Thursday afternoon.

Thursday night, the closing session. Dr. A. M. Hoggerd of Des Moines will conduct a symposium on Christian union. It is hoped every church will have at least one delegate present, and that we make this a rousing convention.

Baxter Waters.

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Best lubricant for axles in the world—long wearing and very adhesive.

Makes a heavy load draw like a light one. Saves half the wear on wagon and team, and increases the earning capacity of your outfit.

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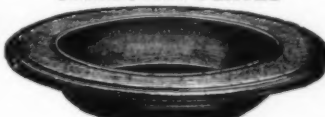
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Eilers' Primary Teachers' S. S. Record. For marking Attendance, Collections, Birthdays, etc., for 88 scholars. Names need be entered but once for the entire year. Valuable hints to teachers. Neat and practical. Bound in cloth, 20c. Edition No. 2, with space for 174 names, 35c.

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IN spite of the many books that have already been contributed on the subject of Christian Union, the present volume has found a ready welcome. It contains the statements of the great leaders in our reformation. Some of these documents have been out of print until brought together and published in this attractive and permanent form. Here within the covers of this book will be found all the epoch making statements by the great founders and leaders—Alexander and Thomas Campbell, Isaac Errett, J. H. Garrison and others. Published at a popular price to introduce it into every Christian home.

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SUNDAY SCHOOL CONVENTION.

(Continued from page 558.)

our own Dr. B. B. Tyler. She reports that "a most significant note was struck in the \$45,000 which was offered toward evangelizing Africa, no effort being made or offering taken publicly. Among those offering it was decided to raise \$25,000 a year for five years to change the history of 'Darkest Africa.'"

We shall have further reports of the Convention from other Disciples who were able to attend its sessions.—Editors.]

"IN MEMORIAM."

The following resolutions were adopted in memory of our departed sister, Hannah Larrabee, by the "Ladies' Aid" of the Humboldt Park Christian Church, Chicago:

Whereas, The Supreme Ruler of the universe has, in his wisdom, removed from earth our beloved sister, Hannah Larrabee, who departed this life on the 8th of April 1907. Therefore be it

Resolved, That we sincerely condole with the bereaved family and extend to them our heartfelt sympathy and prayer and that the loving Father of all may comfort them in their loneliness and dark hours of affliction. And be it further

Resolved, That in honor and memory of our departed sister, a copy of these resolutions be sent to her family and a copy be spread on our minutes.

Mrs. A. C. Sriver, Pres., Mrs. Mollie Simpson, Mrs. Julia Kortzenborn, Committee.

The Missionary and His Critics, by Rev. James L. Barton. Published by Fleming H. Revell & Co. \$1.00 net.

"After nearly twenty years' close connection with missionaries and missionary work around the world, I can say that I have never seen a person who has looked into the work of missionaries and inspected that work with any degree of thoroughness who did not testify to his belief in its wisdom, economy, efficiency and power. I have never heard this work condemned by one who did not confess, when pressed, that he had never seen the work, nor did he have testimony to offer that would be accepted in any court as evidence sufficient to convict a horse thief." This is the thesis of the book, and it is well supported.

There has been too much irresponsible talk by flippant globe trotters against the work of the missionaries. It is time for facts. The book of Dr. Barton ought to help clear the atmosphere. His contentions are supported by the most careful and best known world-men.

"They say that young Richleigh is very proud of his family tree."

"Yes, he can trace his ancestry for many generations."—Princeton Tiger.

The Very Kind.

The Sunday school teacher asked the class, "What kind of boys go to heaven?" And one little urchin yelled out, "Dead boys!"

"Your family plays the piano later every night," said the visitor.

"Yes," answered the suburban resident, "we're trying to keep the people next door up so that they will be too sleepy to mow the lawn in the morning. And they're trying to mow the lawn so early that we won't feel like playing at night."—Washington Star.

Important Books

We are the publishers of some of the best known works pertaining to the Disciples' Plea for a united church. These important books—important in more ways than one—should be read and owned by every member of the household of faith.

The Plea of the Disciples of Christ, by W. T. Moore. Small 16mo., cloth, 140 pages, net. postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on 'Our Plea.' It is more than a statement; it is a philosophy. Ironic, catholic, steel-tone, it is just the hand-book I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

Historical Documents Advocating Christian Union, collated and edited by Charles A. Young. 12mo. cloth, 364 pages, illustrated, postpaid \$1.00, is an important contribution to contemporary religious literature. It presents the living principles of the church in convenient form.

Z. T. Sweeney, Columbus, Indiana, a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of *The Ruling Quality. Teaching of the Books, Prophets of Israel, etc., etc.* Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

J. E. Chase writes:

"It is the voice of a soul in touch with the Divine life, and breathes throughout its pages the high ideals and noblest conception of true life, possible only to him who has tarried prayerfully, studiously at the feet of the world's greatest teacher."

Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of *The Life and Teachings of Jesus, etc., etc.* 12mo., cloth, 140 pages, gold stamped, postpaid 50 cents.

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that . . . present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially realized may come to fruition that these chapters are given their present form."

Early Relations and Separation of Baptists and Disciples, by Errett Gates. 8vo. cloth, gold side and back stamp, \$1.00. A limited number in paper binding will be mailed postpaid for 25 cents until stock is sold out.

We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, Pa.

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—THE CONGREGATIONALIST, BOSTON, Mass.

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JULY 7TH IS THE DAY

San Francisco Is the Place!

\$100,000.00 Is the Goal!

The Greatest Conflagration of Modern Times Is the Cause!

Christian Love Is the Motive!

The American Christian Missionary Society Requests that the First Lord's Day in July Be Set Apart as the Day on Which to Receive An Offering for the Reconstruction and Enlargement of Our Burned and Weakened San Francisco Churches.

THE PLEA OF AN ASH PILE

One Ash Pile Where Lies All That Remains of the Former Home of Our First Church.

One Hundred and Twenty Ash Piles Where Stood the Homes of Members of Our San Francisco Churches. Wardrobes, furniture, utensils, sewing machines, pianos, pictures—the accumulation of years of industry and thrift, went to feed these ash piles.

Five Hundred Ash Piles Where the Members of Our Four San Francisco Churches, and of Our Alameda Churches, and Many Members of Our Oakland and Berkeley Churches Gained Their Living, either by Business, Employment, or Professional Engagement.

Ten Thousand Other Ash Piles Where with Those Mentioned Lie the Remains of the Billion Dollars Worth of Property Destroyed by the Fire.

AN EASTERN PARALLEL

If Your Church Was Burned

and the homes of all the members were burned
and the stores
and the factories
and the banks
and the grain fields
and the orchards
and the mines
and the railroads
and the street cars
and the depots
and the hotels
and the restaurants

IN YOUR TOWN

and in the surrounding country until 300,000 people were homeless, and a billion dollars worth of property had been destroyed, you would have a case parallel to that of San Francisco.

"All things therefore whatsoever ye would that men should do unto you; even so do ye also unto them."

Is Yours a Golden Rule Church?

Are You a Golden Rule Preacher?

Have you ever thought of the

Difference Between a Large Church and a Small One?

Noticing in our mail the large number of small churches pledging themselves to take the offering, someone said: "It looks as though every small church in the brotherhood was going to take the offering." This remark leads to a reflection. Is any church small where its heart is so large as to respond to this appeal? And to this other: Is any church properly designated as large, which, though worshipping sumptuously every Lord's Day, is yet so small that it cannot take an offering for a homeless church that with four hundred homeless members has gone down to ruin in the greatest conflagration of modern times?

QUERY: Brother? Is your church a large church or a small church?

F. D. Power, writing of the meeting in Washington of the American Baptist Missionary Union says, "One item of last year's report was the expenditure of \$150,000 in San Francisco," and again: "among the

chief things emphasized in last year's achievement, are the relief of Baptist Churches in California. . . ."

The Baptists point with pride to their record in Reconstruction work in San Francisco.

The Disciples of Christ turn away with shame from the record in San Francisco Reconstruction.

BUT if YOU do YOUR part

we may yet wipe out our shame and point with pride to the results of our San Francisco Day Offering.

DIVERS OPINIONS

An Illinois lay-member, speaking of our neglect of the San Francisco Churches, said: "Our principle has generally been: If we survive locally, **the rest can go to grass.**"

Cary E. Morgan says: "The appeal of the San Francisco brethren is an appeal that our churches must heed if they are to fulfill the law of Christ."

Is your Church going to fulfill the law of Christ?

One of the Editors says: "If the preachers will take this matter up they can make it go."

The Preachers are taking it up.

It begins to look as though the church and the preacher that did not take an offering for San Francisco Reconstruction this summer would be in a flock by himself or itself.

Fellow Christian: Are you casting any bread on the waters in the direction of San Francisco this summer?

YOU MAY BE IN DOUBT

as to whether we can raise one hundred thousand dollars or not: You agree that we ought to raise it. We could if every church in the brotherhood would take the offering.

YOU MAY BE IN DOUBT

about our getting every church in the brotherhood to take the offering, but you are certain you could get your church to take it if you would try very hard.

THAT'S WHAT WE WANT, BROTHER!

You get your church to take it, and we will get somebody else to look after the brotherhood.

Send in your order for

RED PLEDGE CARDS

OFFERING ENVELOPE with picture of the ruins of our first Church.

PASTORAL LETTER which tells the story of San Francisco's need.

P. C. Macfarlane, San Francisco Emergency Secretary, American Christian Missionary Society, Cincinnati, O.

D. A. RUSSELL, Corresponding Secretary, Northern California, touring Texas, Louisiana, and Oklahoma,

FRANK S. FORD, Pastor First Christian Church of San Francisco, touring Colorado, Kansas and Missouri,

ROBERT LORD CAVE, pastor West Side Christian Church, touring Kentucky and Tennessee,

In the interest of San Francisco Day, July 7th.

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Delightful Baths

Operating Room with all Modern Scientific Facilities.

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PERSONAL SICK ANNUITIES accepted for Institutional services.

Charity work done worthy poor patients of Christian church when recommended by ministers or proper church officials.

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